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The Living Church

VOL. XXVIII. MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 14, 1903. No. 20

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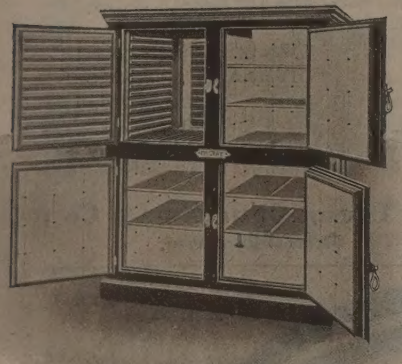

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The Living Church

Vol. XXVIII. MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 14, 1903. No. 20

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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PRINCIPAL CONTENTS.

Editorials - 687
An Address to The Living Church—Breadth as it is Exhibited—The Decline of Religion in New England—A Harmful Bill.
The Parish Question Box. Rev. Chas. Fiske - - - - - - - 691
Shoreditch Secession Exaggerated. London Letter. J. G. Hall 692
Leo XIII. and Biblical Research. European Letter. Rev. George Washington - - - - - - - - - - - - - - 693
New York Letter [Illustrated] - - - - - - - - - - - - 694
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 696
Correspondence: - - - - - - - - - - - - - - - - - 697
Charity and Truth (S. J. Hedelund)—Dr. Ewer on the Name of the Church (Robt. T. Babson)—Mutilation of Prayer Book Offices (The Bishop Coadjutor of Central New York)—The Abuse of Amusements (Rev. A. Sidney Dealey)—The Invocation of Saints (Rev. R. G. Moses)—Is Another Hymnal Needed? (The Bishop of Georgia)—He Called it the American Catholic Church (W. L. Cullen).
The Forgotten Peril of the Priesthood. Rev. Roland Ringwalt 700
Literary - 701
Papers for Lay Workers. Mary J. Shepperson - - - - - - 702
Sister Madeleine's Godchild. I. Ellen Fleming Charles - - 703
The Family Fireside - - - - - - - - - - - - - - - - 705
Personal Mention, etc. - - - - - - - - - - - - - - - 706
The Church at Work - - - - - - - - - - - - - - - - 708
Pan-American Conference of Bishops to be held in Washington—Bishop Doane's Fiftieth Anniversary—Mission at St. Peter's, Chicago—Death of Richard M. Upjohn—"What High Churchmen Believe" told in Los Angeles—Burial of Rev. J. W. Bancroft—Many Lenten Plans, Quiet Days, and Parochial Missions.
Music. G. Edward Stubbs - - - - - - - - - - - - - - 716

But we need more than seriousness of purpose; we need seriousness of endeavor. There must be a definite rule of life in things spiritual as well as in things temporal. The followers of Christ should set aside faithfully and irrevocably certain periods of the day for being with his God in prayer and counsel. He should read a portion of his Bible every day. He should give his means to God's work to God's poor. He should practice self-denial rather than self-indulgence. These are Lenten exercises, not to be dropped as soon as Lent is over, but to become fixed habits of the life. The services in this church during Lent are intended to help you in the spiritual life. Therefore let us be serious in our endeavor to use them to the best advantage. Let us keep in mind the ideals of purpose, power, and prayer. The night cometh when no man can work; opportunities slip away all too soon, power unheeded soon slips from our grasp. May we then realize the blessedness of a devotional Lent, profit by it, lay hold of it, and draw near to our blessed Lord by reason of it.—*Rev. B. W. R. Tayler.*

AN ADDRESS TO "THE LIVING CHURCH."

IN ORDER to understand the appended correspondence, it is necessary to explain what has drawn it out.

Some two years ago, a delegation of English Churchmen, headed by the Duke of Newcastle, visited this country in the hope of influencing Catholic Churchmen to lend financial and moral assistance to a plan whereby the (London) *Church Review* should be published jointly in London and New York, as a recognized Anglo-American Catholic weekly. The delegation visited several of our Eastern cities, and much interest was aroused in the project. It fell through, however, on the avowed ground, explained by Churchmen quite generally in the several cities visited, that the introduction of such a weekly periodical into this country would have the effect of dividing the support now given by Catholic Churchmen to The Living Church, which they fully recognized as the exponent of such Churchmanship. The tender of the English committee was thus declined, the negotiations fell through, and with the close of the year 1902, the *Church Review* ceased to exist.

This failure of the plan proposed was in no sense, however remote, caused by any suggestion made by The Living Church. To none of the parties interested in the matter, nor to any of those whom they attempted to interest, did we signify the slightest opposition. It was wholly because Churchmen themselves perceived, as a business proposition, that the division of the field now occupied by The Living Church between two weekly periodicals would probably result somewhat disastrously, that their decision was made. Speaking of the matter now, for the first time we have ever uttered a word on the subject, we may say that the determination of our Eastern friends brought to us a sense both of gratitude and of relief. We felt that it was essential to the continued progress of the Catholic Movement in this country, that there should be here a fearless exponent of that Movement. We felt, further, that a periodical, however ably edited, which for the most part emanated from across the water, and which of necessity would be largely given to distinctively English issues, could never carry the influence in this country that a recognized home production might wield. The personal equation was not a large consideration, but the effect upon the Church of a plan which would probably prove divisive rather than unifying, with the resulting diminution

of influence upon the Church at large, seemed to us rather serious.

A like reticence has been maintained by ourselves concerning the overtures to us contained in the Address to The Living Church which follows. The latter has emanated and received its circulation and signatures wholly from the East, and in the desire of certain Eastern Churchmen to strengthen and build up what they recognize as the exponent of their own Churchmanship. The first informal tender of the overtures to us was in the shape of a question whether a largely signed request that The Living Church should remove to New York for its main office of publication, would be entertained. This we were obliged to answer negatively; we have not felt that such removal would be expedient, or that it would enhance the progress of the Catholic Movement. We felt that we could be quite as truly representative of the East as of the West, without such removal. The overtures then took the present shape of a suggestion that the East be recognized by the opening of a New York office and the addition of a New York imprint to The Living Church. These overtures, as stated in our answer to the Address, we are able, through the cordiality of Messrs. E. & J. B. Young & Company, to accept.

It should be stated that several of the signatories to the Address following have noted that they had had no connection with the *Church Review* negotiations, but have signed as a general indorsement of the overtures; no doubt there are others who were interested in the negotiations whose names were unknown to the gentlemen who sent out the request for signature, and who would have taken pleasure in appending their signatures, had the matter been brought to their attention. There was no list of names available for the purpose, and common report was necessarily the only dependence. We of this office felt a delicacy about even suggesting names of probable signatories, and no such suggestions were made on our part, nor has there been any degree of instigation, however slight, from ourselves or from others in the West. The Address in its conception and its execution, is wholly the product of our friends in the East, and to those friends, as to all who have signed, we return cordial thanks.

THE ADDRESS.

"The undersigned, priests and laymen, desire to make known their recommendation that the good will and support of the movement which was recently made to establish New York headquarters for a Church weekly of Catholic principles should be transferred to The Living Church, which has already absorbed *The American Churchman* and *Catholic Champion*.

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THE REPLY.

Milwaukee, March 5, 1903.

Rev. Dr. Houghton, Rev. Dr. Chambré, Rev. Chas. W. Coit, and others:

Gentlemen:—The foregoing wholly unsolicited and unexpected action on your part, is to us of The Living Church a touching incident. It is seldom in this busy world that busy men stop to record their appreciation of the attempts of others to do what God gives them to do. Appreciation is always helpful; but it is especially so in work so delicate as that which is laid upon an editor; that of being at once positive and temperate, decided and unfailingly courteous, outspoken and yet mindful of those who will differ with him.

A periodical which records staunch convictions has both an advantage and a disadvantage in the strife for survival; an advantage because the public becomes accustomed to knowing where to find it; a disadvantage because it is inevitable that times will arise when its best friends will differ with the editor in the opinions that he will be bound to express.

In an intellectual age, such as is our own, differences of opinion must always be expected. Hardly can two intellectual men be found who are in agreement on every subject. This is a truism; but it is a truism that makes the work of the conscientious editor very difficult indeed. He knows that as every new issue arises, the frank judgment which he must express immediately will be contrary to that of some of his best friends and most loyal supporters. He must write quickly, sometimes on the immediate spur of the moment, that which will be in type and in the hands of cold, thoughtful, unhurried readers and thinkers, who are under no impelling necessity of haste, but who will rigidly scrutinize every argument that he has hastily written, and will relentlessly discover and point out the fallacy in the logic or the infelicity of the expression, into which the haste of the moment has led him. By those hurriedly penned words, the editor is, of necessity, judged. What wonder that the tendency in journalism is toward "straddling" on the one hand, until it becomes clear how public opinion is going, or toward ill-tempered, carping criticism on the other! These are the Scylla and the Charybdis that threaten the conscientious editor.

Your own cordial action is taken, as a matter of course, with a full recognition of the fact which may reasonably be assumed, that there have been times when the opinion of The Living Church on some subject has differed from that of each individual whose name is signed to the foregoing paper. That this should be so is inevitable; that it will prove so in future is equally so. That no one ought to consider that your signatures constitute unqualified endorsement of every position of The Living Church in the past—much less, of every position which in the future it may maintain—is so patent that it can hardly be necessary to state it. Yet we of The Living Church would be unwilling that you should incur the risk of possible misunderstanding on this score by a thoughtless public, without definitely and positively placing on record our own understanding that no such unqualified indorsement is conveyed by your signatures to this paper. The mistakes that the editor has made and will in future make—for he cannot hope to be free from such mistakes—involve him alone, and not yourselves. The opinions which he expresses are his alone. They involve neither you, gentlemen, individually, nor the Catholic Movement; much less, the Church. Those are far greater and broader than the mind of The Living Church. It is enough that you are able to find yourselves so frequently in agreement, that you recognize a common purpose to promote Catholicity in this American Church, and that you feel a cordial interest in maintaining The Living Church for these reasons.

But your action is gratifying also for reasons far beyond any personal consideration. It marks the end of the period when Catholic Churchmen were content to diverge into little groups, unsympathetic with the Church at large and even with each other. It is perhaps not strange, when one remembers the conflicts through which Catholic Churchmen have passed, that they should have been driven into an individualism which exaggerated personal idiosyncrasies and which tended to disintegrate rather than to consolidate. It is a danger of any forward intellectual movement, that personal characteristics may become magnified. The Catholic Movement is only in part an intellectual movement; but it is so in part, and it has passed through the phases which must distinguish such a movement. We have been growing together for some years. In no way is this new consolidation of forces more happily shown, than by this overture on the part of distinguished Eastern Churchmen to a Western journal. It was shown two years ago when, in the same year, the Bishop of Fond du Lac asked that his sparkling monthly, *The American Churchman,* and the distinguished group of Catholics in New York and Philadelphia asked that their brilliant journal, *Catholic Champion,* might each be consolidated with The Living Church. This, we plainly recognized, was not because either of those parties who made their overtures to us, were ready to sink their individualism into that of The Living Church, or to be bound by the editor's judgment, but because they recognized, in the same spirit that has animated you, gentlemen, residing, for the most part, in the farther East, that only by combining our forces can we hope to develop the strength of the Catholic Movement, and to impress it upon the Church at large. We shall no doubt always differ to some extent among ourselves, for Catholicity has no quarrel with intellectual activity, nor is it a dull solution of all problems—much less, a suppression of thought. It does, however, as we are all agreed, furnish the point of view from which all religious problems should be examined. More than that, it furnishes us with so large a purpose in common, and so definite a platform of principles, as to enable us to work unitedly together in one body. That is the meaning of the overtures made to The Living Church by *The American Churchman,* by *Catholic Champion,* and by yourselves. And only by utilizing and making our own, the combined intellectual and spiritual strength of these several groups of Churchmen, who unite in The Living Church, can we hope to make of the latter such an organ of American Catholicity as shall be worthy the name. This, with the assistance of each, we are seeking to do.

Nor does this common platform as Catholic Churchmen make us unsympathetic, or at enmity, with the Church at large. We are not a partisan group, closing up our ranks for a partisan contest; but rather do we perceive in the vast number of those who do not cherish quite our ideals, a latent Catholicity which is susceptible of development and training. This coming together of Catholic Churchmen need not strike the world as a declaration of war. It is rather an augury of peace. We believe not only in the Catholicity of the Church, but in the ultimate Catholicity of Churchmen. We seek unity, not divergence. Our ideal is that Catholicity may so expand that gradually it will embrace all Christendom; not by surrender or by minimizing what we understand to be involved in Catholicity, but by so putting it into practice as to commend it to Christian people at large. It is evident that Catholicity is succeeding as a factor in Christian Unity where negation has failed. We think it is also becoming equally evident that true, but unvaunted breadth of mind and of sympathy are characteristics of Catholicity, rather than of its opposite.

You have very cordially transferred to The Living Church the "good will and support" which many of you had in part given to the project of localizing an excellent London periodical, now unhappily defunct, in this country, and for our part we gratefully accept your cordial tender. The success of The Living Church can only rest on a permanent basis, when those

who find themselves substantially in sympathy with its aims, are ready to unite in creating for it the constituency which is an essential element in its continued existence. We are so fortunate as not to be compelled to look to you for financial assistance; but for making the paper known to other Churchmen, and for interesting others in giving it their support through their subscriptions and their personal influence, we look to you, according to your cordial overtures. You will be glad, also, to learn that never has the increase in circulation been so pronounced as during the past few months; a happy augury of the advancing Catholicity in the American Church.

And you ask in return for a "New York headquarters" and a "Metropolitan imprint." It is impracticable that the actual place of publication should be changed. Circumstances and conditions have fixed it, and a change seems not to be possible. From Chicago and from Milwaukee THE LIVING CHURCH has gained its present position. Yet we are very glad, notwithstanding, to arrange for a New York headquarters and imprint for the paper. The former we have done through the prompt, generous tender of the courtesies of their house, extended by the firm of Messrs. E. & J. B. Young & Co., who quickly, on learning of these approaching overtures from yourselves, invited us to establish THE LIVING CHURCH in their quarters. That house, well known to many of you and to Churchmen generally, has long been the Eastern headquarters for all the publications of The Young Churchman Company. The relations between our two houses have uniformly been so close and so cordial, that in placing the house of the Messrs. Young at the disposal of THE LIVING CHURCH for this additional purpose, their estimable manager has only added one more to the many bonds which already tie The Young Churchman Company and the firm of E. &. J. B. Young & Company together. There, at their rooms, 7-9 West Eighteenth Street, New York, our friends will find THE LIVING CHURCH "at home" to them, with a host as genial as the world has produced. There THE LIVING CHURCH will be found on file and on sale, there subscriptions may be sent in and may be paid, there the many publications of The Young Churchman Company, as of their own and of the London Society for Promoting Christian Knowledge may be examined or purchased, and there their true Metropolitan hospitality will be displayed. Soon the consolidation between this old-time house and that of Thomas Nelson & Sons, already announced, will bring even larger facilities into the New York headquarters.

So far as either the publication of the news or the formulation or expression of editorial opinion is concerned, the actual place of production is unimportant. The extensive use of the telegraph by the correspondents of THE LIVING CHURCH, probably to a degree never heretofore approached in the publication of a strictly religious paper, and the full and prompt mail reports, place the news facilities of THE LIVING CHURCH on the very strongest ground. Indeed, it so happens that more space is almost invariably accorded the East than the West in our news columns, and the South as well has its full share.

And for the rest, THE LIVING CHURCH is in no sense a sectional organ. Its position in the heart of the Middle West, surrounded by Bishops who staunchly hold up the banner of true Catholicity of the Church; by institutions at Nashotah and Chicago and Racine and Faribault and in the Cathedral cities of the neighboring Dioceses, that were formed to be the exponents of Catholicity and have vindicated their right thus to stand; and by Dioceses and *men* who stand for the highest ideals of Catholicity—gives THE LIVING CHURCH a truly Catholic environment.

But notwithstanding this, THE LIVING CHURCH is in no distinctive sense a Western organ. Its sympathies and its interests are as largely centered in the East and in the South as in the West. An age of easy travel leaves little excuse for provincialism of temper. In several editorial associates, in the corps of book reviewers, the news gatherers, the writers, the correspondents, and the subscribers and readers, the East contributes quite as largely to the success of THE LIVING CHURCH as does the West. The really Catholic spirit has in it no room for sectionalism.

And the aspiration of THE LIVING CHURCH goes beyond even that of presenting a national representative of American Catholicity. It was the hope of the promoters of the *Church Review* plan in this country, that an Anglo-American organ of Churchmanship might be constituted that would lead the two great national Churches to sympathize with and to react upon each other. This, happily, THE LIVING CHURCH is already largely accomplishing. Through the alliance of THE LIVING CHURCH with *The Church Times*, and in many other ways, the former has a localized home in England, as it has in New York and Chicago, and the many cordial expressions which have come to it from English Churchmen, lead to the belief that many will recognize it as the international exponent of Anglican Catholicity. Not even in England, we are told, are European movements so intelligently portrayed as by the European correspondent of THE LIVING CHURCH, whose long residence successively in Cairo, in Constantinople, in Havre, and in Paris, with his many trips to Russia, has given him an insight into European movements such as few English or American Churchmen could have. THE LIVING CHURCH never can supplant the admirable weeklies which the Church already has in England, nor would it attempt so to do; but there are a large number in the mother country who are glad to strengthen the ties which already bind English and American Churchmen together, and who welcome the opportunity of supporting a movement that must increase our common knowledge, not only of each other in the Anglican Communion, but also of the problems and the movements of the larger Church throughout the world.

With assurances of the deep gratification which your cordial Address has brought to us, and with the hope that we may be enabled still more to draw Catholic Churchmen together, and to impress Catholicity upon Churchmen of all grades, we are

Your Obedient Servant,

THE EDITOR OF THE LIVING CHURCH.

THE humor in the following excerpt will be appreciated only when it is remembered that the author purports to be representative of a school of thought complacently describing itself as "Broad." Such an exhibition of pure, unadulterated "breadth" is indeed fit for "a kind of ecclesiastical Puck" in its most humorous department. The excerpt is clipped from the Boston *Transcript;* and of course we have no comments to offer:

"To the Editor of the Transcript:

"As a minister of the Episcopal Church, I beg to ask that you do not take the utterances of the Chicago LIVING CHURCH too seriously. It is a kind of ecclesiastical Puck, a standing joke among rational and sensible Episcopalians of all schools. Nobody ever pays any attention to what it says save a few eccentrics in half-a-dozen unimportant Dioceses in the Middle West. L. S. OSBORNE.

"Newark, Feb. 21."

We may add that it is wholly by accident that this witticism appears directly following the complimentary Address of ninety-nine of the most distinguished Churchmen in the East; but it places the delicious humor of the former in a particularly brilliant setting.

MANY will remember the indignant howl which went up some years ago when the late Dr. Ewer used the expression, "The Failure of Protestantism." Yet to-day that failure is notorious everywhere. At a recent gathering of New England representatives of the Baptist Social Union in Boston, some dismal truths were told. "One hundred thousand Vermonters live more than two miles from any church, and *are ignorant of the meaning of the word 'religion,'*" said one speaker. Can that be literally true? Representatives from Connecticut and Rhode Island also, according to the Boston *Post,* "spoke to some length on the rapid decline of Protestantism in their respective states." "It has long been my deliberate conviction that there is no immorality in a Western mining camp that will compare or that will go beyond, the immorality that you can find about five miles from a New England town," said the Rev. George E. Horr. "In 1840," said the Rev. W. A. Davison, speaking of Vermont, "we reported 11,000 Baptists, or nearly 3,000 more than at the present time. The causes of the decline are several. *Among the most potent and harmful have been the different 'isms.*"

The same story is told by the Congregationalist, the Rev. Henry L. Hutchins, whose tragic death on the day of his utterance concerning the dismal condition of parts of Connecticut, throws the latter into the greater prominence. Mr. Hutchins told of increasing immorality, including the practice of polygamy, by whole communities.

"Decaying and dead New England blood is to be found in all such towns. The stamp of degeneracy is unmistakable. In one town (Ashford) of about 200 families 36 per cent. of the people are non-

church-goers and 39 per cent. of the children do not attend school. The main organization, as far as I could see, in that town was a brass band, and this was fostered with a care that neither church nor school-house received. Illiteracy, insanity, and imbecility were in this town in a marked degree."

"In Fairfield county is a town of nearly the same population, and in nearly the same degenerate condition. There are two churches here, but neither supports a preacher. Here is a class of people who might be called the 'mountain whites of Connecticut.' These 'poor whites of the North' are becoming a new class in New England that is being made out of the old New England blood, degenerated to its present condition."

"Of the villages themselves it could be said that a sordid materialism or animalism seems to be literally growing about its doors. There is a belt, or region, between towns that presents frontier conditions. Most of our brutal crimes occur in these regions. Absolute heathenism seemingly reigns now in whole sections once occupied by the best types of Christian manhood."

And if this is the result of two hundred years and more of New England's Protestantism, will any one deny that Protestantism has had its trial and has failed?

Surely, the antidote is the Catholic religion in all its fulness.

WE SINCERELY hope there may be wisdom enough in the Wisconsin Legislature to defeat a pending bill to authorize the Governor to invite the Governors of all other states to send, with this state, deputies to a national conference to be held in Atlanta for the discussion of the Negro problem. From any point of view, the state of Wisconsin is the last in the union that would be justified in taking such action. We have here no Negro problem, and it is hardly consistent with that practical humility which should characterize intelligent men, to assume that our assistance in solving it where it is somewhat vexatious, would be a large measure of help. If the state of Georgia should take the initiative, the case would be different; but it would be as reasonable for the labor unions to try to settle the banking law; or for the Filipinos to call a convention to settle the Mormon problem; or for the state of Massachusetts to interest itself thus in the details of Arizona irrigation, as for this state of Wisconsin to interpose its uninvited services by calling a convention in another state, to discuss a problem that is far more pressing in the latter than in the former community. It is true that the Negro problem, like each of these other national questions referred to, concerns the whole country; but it is also true that it is one that can best be solved by experts, who have practical knowledge of the question, and not by theorists at a distance.

More harm has been done in the South by the intervention of well meaning people from the North into Southern difficulties, than by all the alleged anti-Negro sentiment that there may be found in the South. We earnestly trust that the Wisconsin Legislature will confine its attention to abuses nearer home.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—The problem which you suggest is one relating wholly to the Roman communion, and we should hardly feel justified therefore in attempting to unravel it.

W. P. T.—We can best answer your question by quoting the following from Cutts' *Dictionary of the Church of England:*

"The spiritualities of a bishopric, says Sir R. Phillimore, *Eccl. Law*, page 77, do not mean the spiritual power and authority inherent in the episcopal office, but the coercive jurisdiction given him by the State for the better fulfilment of his office, such as the receiving of presentations, giving of institutions, admissions, etc., to benefices. The temporalities of a bishopric are all such things as form the endowment of the see, 'as manors, castles, lands, tenements, tithes, and such other certainties.' (See an Essay on 'The Bishop's Oath of Homage,' by J. W. Lea, 1875)."

A. L. T.—The proper color for Confirmations is white. But where Confirmation is administered, as is now customary, in connection with other services, the liturgical color for the day rightly takes precedence.

W. C. M.—We do not recall a poem entitled "Nothing but Leaves." Perhaps some correspondent may.

H. A. B.—(1). On its spiritual side the Church is an organism; on its temporal side, an organization—a kingdom.

(2) We do not catch your meaning in asking whether "any Divine influence [is] imparted from man to man or from man to things by personal contact." Divine grace is imparted through the sacraments, in each of which there must be some measure of personal contact. Unless this is referred to by your question, the answer would seem to require a negative.

CONSTANT READER.—A dying person should certainly be communicated at once, even though in doing it a priest must break his fast.

A. N. S.—We refer you to Nashotah Theological Seminary, Nashotah, Wis., and to the Western Theological Seminary, Chicago.

A. B.—The sound Liturgical custom is not to use the *Gloria in Excelsis* during Lent.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XX.

WHAT is meant by the authority of the Church? Is not the Bible our sole authority?

By the authority of the Church as the interpreter of the Bible we mean that in reading God's Word we must be guided by the Church's decrees. The Bible is a difficult book to understand; we need help in reading it, and the Church gives us that aid.

Suppose some young students were studying the philosophy of Kant or Herbert Spencer. It would be of great assistance to them if they had a teacher to summarize for them the principles enunciated in the various works of these great authors; it would be of greater help if they had an authoritative interpretation of certain difficult passages. Now, the Bible is deeper, more profound, than any human writings, and in the decrees of the Church we have an authoritative interpretation of its contents. In the decisions of the undisputed general councils, we have the opinions of those who came immediately after the time of Christ and His Apostles, as to what the Bible teaching means; not, mark you, their personal opinions of what is truth, but their statement of what the Church has always understood to be the meaning of the sacred writers—an opinion as valuable as would be, for example, a letter from an intimate friend of the poet Browning, who had long known him and from conversations with him could tell what this or that passage in one of his poems meant.

In the creeds of the undivided Church we have an authoritative summary of what the Bible teaches. We are, so to speak, told: This is what the Church has taught. You will find a fuller explanation of each article in the Bible—which records the original statement of the truth by Christ, or the fuller interpretation of it by His followers, who were, after all, but members of the Church, explaining her teaching. Start with this teaching, ponder it; then read the Scriptures and find from careful study of their pages that the teaching is true.

In other words, we believe that the Church gave us the Bible—there was a Church organized, and teaching in the world before the Bible was written—and therefore the Church is the one best able to interpret the Book she has given us.

This is very different from the popular evangelical statement that "the Bible and the Bible only is the religion of Protestants." You see what that theory results in: Every denomination finding a different faith and system, as each reads the Scriptures from a different point of view; different people going to the Bible to pick out what pleases them, or what fits in with their theory, and forgetting things of a different character that affect, qualify, and explain what they have accepted. No one is wise enough to choose out of the Bible even what is most necessary—and we shall best read its pages, if we take the summary of its teaching which the Church gives us in her creeds or in the decrees of her councils, and then study the Bible with these as a kind of syllabus, a sort of working hypothesis, which our further reading will prove, amplify and explain. Otherwise we are like children at a feast, picking out the sweet things we fancy and leaving the rest, to our hurt, and through our own fault.

IT IS THE WANT of appreciation of what we have that makes our life poor and often so uninteresting as it is, so devoid of inspiration. There is the delusion that has befallen many people, that life to be of any real value must be attended with extraordinary array of circumstances. Unusual and signal occurrences must conspire to create great days, and *then* life will be worth living. But no greater delusion comes to mortals. Great lives are great and rich and of transcendent interest, not because of signal and crowning circumstances in themselves considered, but rather because a genuine soul has been thrust *into* the circumstances, and so they have become signal and extraordinary.—*E. L. Rexford.*

SHOREDITCH SECESSION EXAGGERATED.

And Serious Attempts Made to Repair the Breach.

DECEASED WIFE'S SISTER BILL AGAIN.

Opening of Convocation.

SEVERAL EPISCOPAL TRANSLATIONS AND APPOINTMENTS.

London, Shrove Tuesday, 1903.

THE *Church Family Newspaper*, from enquiries of the Rev. A. M. Cazalet, priest-in-charge of St. Michael's, Shoreditch, and others, has learned that the statement (also materially modified in the *Times*, when it first appeared) as to the number of the members of the congregation of St. Michael's attending Mass at the Romanist Dissenting Chapel of St. Mary's, Moorfields, on the Sunday after the vicar's resignation, is a gross exaggeration. Nearly all the children who were kidnapped by the seceding Sunday School teachers have been got back, whilst many adults who strayed away to other English Catholic churches have now returned. The priest-in-charge has already won (says the *Guardian*) the hearts of many of the parishioners and the children. On Saturday week quite a number of the members of the congregation gave up their half-holiday to repair the ravages done to the schools by some of the irate seceders, where pictures had been torn from the walls, and three crucifixes broken. At evensong on Sexagesima Sunday Canon Newbolt gave an impassioned *extempore* address on the words in Psalm cxxxvii. 5: "If I forget thee, O Jerusalem, let my right hand forget her cunning." After pointing out various turbulent and critical epochs of Church history since the days of the apostles, he went on to say that the Catholic Church in this country, as elsewhere throughout Christendom, had always "emerged in safety." Doubtless there were some present there who had lived through very stirring times, and "knew the Church's power of revival and were proud of her scars." In conclusion, the preacher referred to the life of sacramental grace which was the heritage of every English Churchman, and said that "nothing could make him disbelieve the Church of England to be the true Voice of the Catholic Church in this country."

After the service Mr. Athelstan Riley addressed informally a meeting of the St. Michael's people in the school-room. He said (to quote further from the *Guardian*) his desire was to be with them in a time of great difficulty and to speak "as a layman to fellow-laymen, as a Catholic layman to fellow Catholics." He was there, too, as a Vice President of the E. C. U. Had Lord Halifax been in town he did not doubt that he would have been there. They knew that the E. C. U. was a society "which for half a century had spoken out boldly in defense of the Catholic Faith by whomsoever assailed—the Privy Council, the British public, the Press, or even the Archbishops and Bishops." He felt for them at St. Michael's with all his heart, and asked them "not to listen to those who would urge them to go backward or forward"; their strength was to "sit still," their duty to "stand by" the present priest-in-charge till the trustees appointed a new vicar. He knew some of the patrons, and he would use his influence with them "to send a good and faithful priest who would make no compromise as to the essentials of the Catholic Faith"—of which St. Michael's would yet "shine as a bright beacon." The priest-in-charge then thanked many of the congregation for their kind sympathy in his trying position, also Mr. Riley for coming and showing his sympathy. He exhorted all to help in allowing St. Michael's to do "a good work for God on Catholic lines," and show the "latent power of the Church of Christ."

It is now officially announced that, by desire of the Prince of Wales, Wednesday, July 15th (St. Swithun's day), has been fixed upon as the date for the dedication of the nave of Truro Cathedral, at which H. R. H. and H. R. H. the Princess of Wales have arranged to be present.

The Archbishop of York has intimated to the vicar of Bishopthorpe—the parish in which the Archiepiscopal residence is situated—his desire to build, at his own cost, the tower of the Church, as a thank-offering for blessings received during the 25 years of his episcopate.

The first practical step towards the erection of the new Liverpool Cathedral was taken on Monday fortnight, when the treasurer of the Cathedral Fund paid over to the Corporation of Liverpool the sum of £11,500, being the purchase money for St. James' Mount, the site selected for the Cathedral. The committee are now in a position to commence the foundations as soon as the plans are decided upon. These are to be sent in not later than April 30th.

The Dean and Chapter of Windsor have made an excellent appointment by selecting the Rev. the Hon. M. J. G. Ponsonby, vicar of St. Mark's, Swindon, to be vicar of Wantage. During his 24 years' vicariate at St. Mark's he has done a notably constructive work on Catholic lines; the parish being situated in that part of Swindon which is wholly a creation of the Great Western Railway and occupied almost exclusively by railway artificers and employees.

According to the *Daily News*, a new confraternity has come into existence in the English Church, under the designation of the "League of the Catholic Name." The primary object of the League is to rescue the name "Catholic" from popular limitation to members of the Roman Communion; and it boasts a special hymn, bearing resemblance to a warsong.

An important meeting of the Churchmen and others interested in the preservation of the existing marriage law of this country was held under the auspices of the Marriage Law Defence Union in the Great Hall of the Church House, Westminster, on the evening of the 13th inst., to protest against any attempts to legalize marriage with a deceased wife's sister in the present session of Parliament. The Duke of Northumberland presided, and amongst others present on the platform were the Bishops of London, Ely, and Salisbury, the Bishops Suffragan of Reading, Barking, and Burnley, Lord Edmund Talbot, M.P., the Right Hon. J. G. Talbot, M.P., the Right Hon. Sir John Kennaway, the Dean of Peterborough, Dr. Randall, late Dean of Chichester, Mr. H. W. Hill, Secretary of the E. C. U., and Mr. Burnie, the Lincoln's Inn barrister. A stirring address was made by the noble chairman, after which the Bishop of London, in introducing the resolution against the bill, said we do not ground our opposition to the measure "on some disputed passage of the Old Testament," but we took our stand "on the absolutely undivided voice of Christendom." Sir John Kennaway, in seconding the resolution, urged that members of Parliament should be made aware, by means of petitions and correspondence, that "there existed amongst the best of their constituents strong opposition to this measure." Lord Edmund Talbot, who belongs to the Romanist Dissenting body, said he welcomed such an occasion as this, when they and he "had the happiness of meeting on common ground." As to marriage with a deceased wife's sister, it was enough for him to know that these marriages were unlawful in the Church of Rome. Then followed a member of the Labor Representation Committee in the person of Mr. F. Rogers. Mr. Burnie, in his speech, held that the great practical argument against this measure was that it "necessarily proposed to put into the crucible what was the very basis of modern civilization"—the law of Christian marriage. The resolution at the meeting was carried with one dissentient. By the bye, only the sixth place in the ballot for Private Members' Bills has been secured for the Deceased Wife's Sister Bill of 1903, Sir Gilbert Parker being the gentleman who has undertaken to be undertaker for it this year.

The Protestant party in the House of Commons is said to be jubilant because in the ballot the "Church Discipline Bill" has preëminence as a Private Members' Bill. Its object is described by its supporters as one of much simplicity, namely, as merely embracing the abolition of the Bishop's veto and the substitution of deprivation for imprisonment.

At the opening of Parliament on the 17th inst., Dr. Davidson, in the House of Lords, took the oath and subscribed the roll as Archbishop of Canterbury. His introducers were the Archbishop of York and the Bishop of London. The Bishop of St. David's took the oath and subscribed to the roll on being entitled to a seat by rotation.

Both Houses of the Convocation of Canterbury met last Wednesday at the Church House, Westminster, for the despatch of business. At 11 A. M. there was an offering of the Holy Eucharist in Henry VII.'s Chapel, Westminster Abbey, the Archbishop of Canterbury celebrant. The Lower House assembled under the presidency of the Prolocutor (Archdeacon Lightfoot), and here also a resolution was adopted in reference to the late Primate, moved by Archdeacon Kaye, and seconded by Canon Overton. As early as three o'clock in the afternoon the Prolocutor announced that he had no more business for the day. Some of the members, he said, had travelled long distances, and all were eager to take part in some practical work, though anxious to get back to their parishes at the close of the first day, and yet twenty minutes or half an hour sufficed for all the real business done that day. He concluded by saying that to-day many were anticipating that the new Archbishop would

soon have the work of Convocation put on a more business-like footing.

Sure enough on the following morning session the anticipation expressed in the House the day before was seen to have been well-founded, for the Archbishop came down and addressed the members on this very subject. He would not dare to face, he said, the responsibilities of the Primacy without the ready support of both Houses of Convocation. He believed he stood alone, amongst Archbishops during the past two hundred years, in having practical experience as a member of the Lower House. Of course the great desire of both Houses was to make Convocation as serviceable as possible to the Church and nation. They had, indeed, learnt themselves, and they had taught many people outside, that Convocation was very far from being an anachronism in the Church of to-day; but he was also clear that the time had come when they ought at least to consider "whether some of their modes of conducting their business might not be a little more brought into harmony with what they felt to be the ways of doing similar business outside these walls." (Cheers.) Certainly archaic phrase and custom "had a value which perhaps they needed to cross the Atlantic to appreciate to the full." Those who came from other shores "sometimes spoke of the impression made upon them by the very fact of archaic phrase and custom being still used to-day as in centuries gone by." (Hear, hear.) But there was nothing incompatible in the retention of all that was best in their old phraseology and customs and usages, and "the getting of themselves a little more abreast of the ways in which they would conduct business outside these walls." He desired to ask the House to appoint through its Prolocutor, some of its members to serve as a consultative committee. He was not prepared to advocate "any change in the constitution of either House of this sacred Synod." But he asked for such a committee in order that it might "advise the President as to changes which might be made in the conducting of their business." The Archbishop certainly made himself quite *en rapport* with the Lower House, and further made it clear to us all that he at least possesses a level head in Church business matters.

The House of Laymen for the Province of Canterbury—though a body without any legal *status*—also met last week at the Church House, Lord Ashcombe presiding. The Archbishop, accompanied by the Bishops (or some of them), paid the House a visit, occupying the chair. In addressing the members, he said the record of the work done by the House of Laymen since its first session seventeen years ago "formed an important part of the story of the life of the Church" during that period of time. It was absolutely essential that the Bishops and the clergy should have "not only the outside coöperation but the constant fellowship and help in every way" of such an assembly as the House of Laymen. In conclusion, the Archbishop suggested that the time was ripe for some consideration of the methods and procedure in regard to the carrying on of the business of the House. Upon the withdrawal of the Archbishop and Bishops the House proceeded to business, the chief matter brought forward being the reform of the ecclesiastical courts—in connection with Lord Hugh Cecil's Ecclesiastical Suits Bill. The main provisions of this Draft Bill are (1) the abolition of the appeal from the Provincial Courts to the Judicial committee of the Privy Council in all ecclesiastical suits involving questions of doctrine and ritual, and (2) that the Provincial Courts should be enabled to refer questions of doctrine or ritual to the decision of the whole Episcopate of the Provinces of Canterbury and York. Lord Hugh Cecil, in proposing his Bill, said it was a fact, generally admitted by all the highest legal authorities, that interpretation of the law in difficult cases meant changing the law. If this was so, it followed that the Church must have "a voice in the interpretation of the laws that affected her." He could then conceive of no better court which should rightly interpret the mind of the Church than the whole Bench of the Bishops. Lord Stanmore, in seconding the motion in favor of the Bill, said he did not bind himself to accept all its details. But he considered that the noble lord had, at least, done one good thing in his resolution, and that was to expose the unsatisfactory power of the Privy Council. Mr. Chancellor Dibdin said the Bill seemed to him to display through and through "most evident signs of inadequate preparation." It was quite evident that the noble lord was confusing the power possessed by the Privy Council and the power he claimed for the Bishops. What he was proposing to wipe out was the appeal to the Crown. After pointing out what he considered further grave errors in Lord Hugh's proposals, he expressed the hope that the noble lord would take back his Bill and "give his full attention to introducing one which should be at least more practicable." The Chancellor then moved an amendment in favor of the retention of the appeal to the Crown. In the closing discussion, Sir John Kennaway, while admitting that the present state of things was deplorable, could not accept a proposal which proposed to put the final power into the hands of the Bishops. Lord Cranbrook earnestly advised the House to wait until the matter could be considered more fully. Mr. Sydney Gedge held that the Bishops were not chosen because they were men qualified to interpret law, many being confessedly ignorant of it. The somewhat heated discussion was finally cut short by the adjournment of the House.

I have only time and space now to record—without any comment—the announcement in this morning's newspapers of the following batch of Crown appointments: The Bishop of Exeter (Dr. Ryle) to Winchester; the Bishop of Newcastle (Dr. Jacob) to St. Albans; the Bishop Suffragan of Thetford (Dr. Lloyd) to Newcastle; and the Rev. Dr. Robertson, Principal of King's College, London, and Vice Chancellor of London University to Exeter.

J. G. Hall.

LEO XIII. AND BIBLICAL RESEARCH.

Who are to Serve as Consultors in the Papal Commission.

END OF ITALIAN CATHOLIC SOCIALIST MOVEMENT.

Dutch, French, and African News.

ITALY.

As IS not unnatural, about and around the Jubilee of the Pope, which will be so shortly celebrated, Italy and all Roman countries are paying a tribute of affection and esteem that none will refuse to the venerable Pontiff. I apprehend that in the story of the history of his reign no event will be marked by a whiter stone than the constitution and carrying out of the work of the Commission for Biblical Research. I send a list (dry if you will) but interesting to dwellers in other countries than Italy, of those who have been added as correspondents abroad. The *"Voce della Verita"* (Feb. 1) publishes with other Italian journals, a full list of the consultors appointed by Leo XIII. to serve on the Commission of Biblical studies. So many have been added to the original list that the whole number is now made up to 40. Most of these late additions, however, will act as correspondents abroad, and will not reside in Rome or take personal part in the discussions. The moderately Liberal character of the commisssion is still fairly maintained, as far as one can judge from the better known names on the list. Among these may be cited: Monsignore Lamy, Professor at Louvain University; Rev. Charles Grannan, Professor at Catholic University in Washington; Rev. Dr. F. Kaulen, Professor of Exegesis in Bonn University; Rev. Dr. Schaeffer, Professor in Breslau University; Rev. T. Wetkert, of the Benedictines in Rome; Father Vincent Scheil, Professor of the *Ecoles des Hautes Etudes;* Rev. Dr. Schaeffer of Vienna University; Father Prat, S. J. Father David Fleming and the Abbé Vigoroux, are appointed secretaries of the commission.

In the sacred circle of the musical arrangements of the Vatican, a certain flutter has been caused by the resignation of the much revered director of the music of the Sistine chapel—Maestro Comm. Mustafa—after 50 years of "artistic triumphs," as the Italian organs call his work, and call it rightly so. That which will be more interesting to many is the fact of the appointment of Maestro Perosi, as his successor. Some three years ago this talented young priest passed through Paris and London; and some of his compositions were produced. A very general verdict given was that he had a great future before him. He is quite young. As *intendente* and controller of the music at the Papal Court, he had his field opened to him. It is rumored already that some radical changes will be made, but they are rumors.

The following, from the London *Times,* at the end of last month, touches another and marked episode in what may be called Vatican politics. I quote it at length, as the movement has created considerable comment from time to time in other countries beside Italy:

"Father Murri, the able and eloquent priest who stood at the head of the Italian 'Catholic Socialist Movement,' in a lecture which he delivered last week in Rome, declared and deplored this movement to be now utterly shattered in pieces. In obedience to the Pope, he has resolved to take no further part in the organization and leadership of that political social programme which was to have made Leo XIII. in practice, as well as in theory, 'the Christian Socialist Pope.'

P. Murri called the lecture his 'Last Will and Testament.' The matter of the address was a kind of credit and debit account of his successes and failures amongst the poverty-stricken masses of Italy from the year 1897, when P. Murri began his vigorous agitation, until the present winter, when, in obedience to the Pontiff, *laudabiliter se subjecit.* The aim of the movement was a practical development of the so-called 'Christian Socialist Encyclical' of Leo XIII.; so that P. Murri has always asserted the Pope himself to be at least the indirect founder of the Italian 'Christian Democracy.' P. Murri said that he, and the priests and laymen who worked with him, could not ignore the plain fact of the hour, that there was a competition between the Socialists and the Church to capture the poorest of the poor in the towns and villages of Northern Italy. 'Our programme as a Christian Democracy,' said he, 'was partly to outbid Socialism, partly to confute it; hence we had a two-fold character: first, we were the advocates of the *proletariate* against their cruel oppressors and exploiters; secondly, we served as a wall of defence for the honest *bourgeosie* against the destructive foes of Italian Society.' According to the *Osservatore Cattolico*, some of the aspects of the work of the extinct 'Christian Democracy,' in a modified form, will be transferred to the so-called *'Opera Dei Congressi Cattolici.'* The collapse of the agitation will be a severe blow to 'Catholic Young Italy.'"

The Italian Government has decided that the fourteen millions which will be received from China, in compensation for the injuries done to its missions, and paid as indemnity, shall be devoted to the development of further missionary work in China. The Salesians of Dom Bosco, to whom the French Government has refused authorization to remain in France, intend to settle, it is said, in Roumania. They will obtain permission, it is believed, to create an "Italian School" in Bucharest. The Italian Government has consented to assist them with funds.

HOLLAND.

The Roman Church in Holland has suffered a great loss in the death of Mgr. Schaepman, who has died at Rome, whither he had gone to recover from the effects of long labors and ceaseless work. Of a soldier's family, he carried somewhat of the characteristics of his origin into his work for the Church. A poet [his principal effort in this direction was a poem entitled "The Pope," by which he gained his first distinction], and a writer of some eminence, his great power lay in the stirring eloquence which he threw into his sermons and addresses. Of herculean stature, his presence alone carried a force with it; and when there was added to this a zeal and energy marked by deep devotion to the cause of the Church, his influence often became irresistible. His work lay in unsympathizing fields, the Low Countries being especially Protestant of the Protestants, yet now three members of the actual government out of seven are Roman Catholics. This result is to be attributed to Mgr. Schaepman's influence. In 1880 he became a Deputy, an unknown thing—a priest in the Dutch Chambers; and soon he proved himself to be as good a man of business as he was a powerful orator. He was a personal friend of Leo XIII.

FRANCE.

The Church in France is too proud of its title of eldest daughter of the Church to be behind the rest of the Roman world in offering its congratulations to Leo XIII. on the occasion of his Pontifical Jubilee.

The proceedings regarding the closing of the schools continue. A rumor has been current that if the French Government decides to carry out the project of expulsion with regard to the English (or rather Irish) College at Douai, the English Government will demand a compensation of 2,500,000 francs. The applications for authorization for the dependent congregations formed by authorized congregations continue to be made and their merits examined. Up to the present time, after examination of each individual claim, M. Combes has rejected 2,200!

The question regarding the nuns and their work is shifting ground somewhat. Finding how little sympathy is to be gained from the public under the simple facts of the case, the anti-clerical papers are attacking the Sisters as being instruments in enticing girls away from their homes to enter convents, especially should they be supposed to be possible possessors of property. To this end certain stories are being trumped up, which, it is scarcely necessary to say, should be received with the utmost caution, *"cum grano salis."*

AFRICA.

It may interest travelers on the North Coast of Africa to note that important Christian remains, especially the ruins of a large monastery, have been discovered lately in the neighborhood of Carthage, close to the Roman cisterns of Bordj-Djedid. Also in Algiers, the excavations taking place at the sand-buried city of Timgad, have led to the opening up of a building supposed to have been a Christian church. This city, wonderful in its remains and well-preserved antiquities, is within easy reach of Constantinople.

Paris, Feb. 16, 1903. George Washington.

HAPPENINGS IN NEW YORK.

Lay Helpers in Session.

SPECULATION ABOUT G. T. S.

Bronx Mission.

NEW REREDOS IN EAST ORANGE.

THE Lay Helpers' Association had its third annual service in St. Thomas' Church, Wednesday evening of last week. The church was well filled and there was marked interest in the addresses. Bishop Worthington, Archdeacon Nelson, the Rev. Dr. E. M. Stires of St. Thomas', William Jay Schieffelin, president of the Lay Helpers, and Eugene M. Camp, head helper, were speakers. The Bronx missions, where lay helpers work, were talked of by all speakers, Archdeacon Nelson urging the importance of securing strategic sites while they are available, and Mr. Schieffelin the great and constant increase of the Bronx Borough population. Among clergy present were the Rev. Dr. William R. Huntington, the Rev. Dr. August Ulmann, the Rev. C. A. Hamilton, the Rev. Alfred Duane Pell, and the Rev. J. C. Smiley.

THE SEMINARY.

Discussion as to the probable successor of the late Dean Hoffman at the General Seminary is active. The new Dean will find much to do, for while buildings and equipment are excellent, it is felt that there is room for much improvement in the seminary curriculum. The election is to take place in Easter week and it is predicted that the choice will fall either to the Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School, or to Dean Robbins of the Albany Cathedral. There is a feeling, however, that Berkeley will not relinquish Dr. Hart, who is considered invaluable there.

ST. THOMAS' CHAPEL.

The Bishop went to St. Thomas' Chapel for a Confirmation service on Friday of last week. He found the largest class in the history of the chapel, 156 members, 30 more than ever before. The Rev. R. R. Claiborne, the vicar, says that the changes to the chapel buildings, occasioned by the proposed widening of 59th Street to make a suitable approach for one of the new Long Island bridges, are not likely to come for two years or more as that time will be used in getting the city's plans under way.

MANHATTANVILLE.

One of the up-town landmarks, the little frame building which has been occupied by St. Mary's Church ever since its locality, now a thickly settled part of the city, was the village of Manhattanville and far north of the then city, is to be torn down. It will make way for a new brick and stone church of which half, at a cost of $20,000, will be built at once. The plans provide for a building 48 x 77 feet, with a square tower, to be joined to present parish buildings. The rector of St. Mary's is the Rev. H. R. Hulse, under whose care the parish has outgrown the old building.

THE B. S. A. STATE CONVENTION.

Brooklyn Brotherhood men are working on arrangements for the State Convention, to be held in St. Ann's Church May 23d and 24th. Five or six hundred men are expected. The programme thus far arranged includes as speakers the Bishop of Niagara, the Bishop of Long Island, the Rev. Drs. Floyd W. Tomkins and Ernest M. Stires, and Mr. Hubert Carleton. A reception to the delegates in the new Diocesan House is planned. A meeting of the Long Island Assembly was held a few days ago in St. Luke's parish house and committees were appointed to look after various convention details. At the same meeting a spirited conference on "Lenten Work for Brotherhood Men" was opened by the Rev. Dr. T. J. Lacey of the Church of the Redeemer.

CHAPEL FOR CREEDMOOR.

The mission at Creedmoor, established about a year ago by Archdeacon Bryan of Queens and Nassau, has been so successful that the people are now talking of the erection of a chapel or parish house. Services are held in a union Sunday School building, but indications of the permanent character of the

work made a new building desirable. Mr. William Braddon, a layman, is in charge under the supervision of the Rev. G. Wharton McMullin of St. Joseph's, Queens.

DOWN-TOWN SERVICES.

The Lenten services at the Church of the Holy Communion, held daily, morning, noon, and afternoon, are remarkably well attended. The location of the church, in the heart of the retail shopping district, is an advantage for such special services, thousands of people passing hourly. A series of organ recitals is being given on the Wednesdays of Lent at four and at the same hour on Sundays there is a musical service. The rector, the Rev. Dr. Mottet, says it is his ambition to have, not only in Lent, but all through the year, services almost continuously through every day of the week. A daily noon-time service has been held for a year or more and is always well attended.

AT ALL SOULS'.

At All Souls' Church the basement, heretofore little used, is to be altered during the summer to provide parish house facilities. The church is built on land that slopes toward the south, so that the basement entrance is really on the ground level and large part of the space is well lighted. It is 100 x 75 feet in size and is to be divided into a Sunday School room and guild hall, large enough to seat 600 people, a parlor, kitchen, two club rooms, and a choir room. The rector, the Rev. Dr. S. D. McConnell, is facing a problem in the matter of the parish Seaside Home. He feels it to be a good work that should be continued, but many of those who have supported it in past seasons are no longer in the parish. Five thousand dollars is needed for which an offering will be made March 29th.

GIFT TO BARNARD.

Barnard College, the woman's branch of Columbia University, has a gift of $1,000,000 with which a large plot of ground to the south of the college buildings has been purchased. The donor's name has not been announced. The property adjoins that of the University proper, and is on Morningside Heights, a few streets north of the Cathedral of St. John the Divine. Columbia has now one of the finest college sites in the country and its friends rejoice that it has been possible to acquire the land at this time, for values are rapidly increasing, the land being as high in price now as in any section of New York save the down-town business neighborhood and the Fifth Avenue residence section. The total holdings of Columbia, including Barnard and the Teachers' Colleges, is about fifteen acres. There is also talk at Columbia of a probable purchase of land on the New Jersey side of the Hudson River, almost opposite the University on the New York side. This will be used for an athletic field.

BRONX MISSIONS.

Emmanuel mission, the latest started by Lay Helpers in the Bronx section of the city, is on 155th Street in a section where there are few churches of any religious bodies. It was opened several weeks ago in a store which has been simply furnished. Attendance at Sunday School and services is increasing from week to week.

A contract has just been let for the erection of a parish house for the mission of the Advocate, Tremont, Bronx borough, to cost about $7,000. The Advocate mission is the largest in the Archdeaconry, and its new site, purchased by the assistance of Trinity parish, is near the Borough building and the political and business centre of the district. Upon the site is a three-story dwelling, which is to be extended to the rear of the plot, making an auditorium seating 400. The exterior will be changed, and a front built, to provide a parish office and entrance hall. The parish house will occupy but one of the three lots of the site, fifty feet remaining for the church yet to be built. The Advocate mission was begun on April 2, 1899, with fifteen Sunday School pupils and a dozen adults. Two laymen were in charge. To-day there are 375 scholars, 200 communicants, and the new parish house will be completed wholly free from debt. The priest in charge is the Rev. T. Manley Sharpe, M.D. Initial steps have been taken to incorporate the mission into a parish.

FABRICS IMPROVED.

A marble reredos, costing, it is said, about $15,000, has been given to Christ Church, East Orange, and is now being erected. It is the gift of Mr. James C. Pettit in memory of his wife and his daughter. The treatment of the work is unique, being a combination of marble with incrustations in Venetian mosaic, Venetian gold, and mother-of-pearl. Marble panels form a background for the altar cross and furnishings and these are continued on each side by a screen which connects with the sides of the chancel. The upper reredos has three large panels in mosaic with "The Angel of Memory" on the left, "The Angel of Hope" on the right, with the "Angel of the Resurrection" seated before the door of the open tomb in the center. The inscription reads:

REREDOS, CHRIST CHURCH, EAST ORANGE, N. J.

In
Loving Memory
Of his wife
MARY NESBITT PETTIT
1852 1892
and daughter
DOROTHY MAY PETTIT
1887 1902
This reredos
is erected by
James Pettit
A. D. 1903.

A mosaic floor has been laid in the aisles of Christ Church, Bedford Avenue, Brooklyn, the cost of which has been largely paid by people who thus place memorials to deceased friends. At the entrance, in the center aisle and at the chancel end of all three aisles there are circular inscriptions laid in the mosaic, each surrounded by a design of bay leaves. Those of whom the work is a memorial are Margaretta Blunt, Owen J. Bowen, William C. Wainwright, Theodore Ward, and Maria Caroline Webb. The memorials are to be uncovered at the morning service next Sunday.

Mrs. Henry W. Lawton, widow of General Lawton who was killed in the Philippines a few years ago, has erected in the Church du Ste. Esprit a large tablet in memory of members of her family, beginning with Nicholas Bayard, a Huguenot minister who went from France to Holland in 1550 and died in the latter country in 1617. There are ten names on the tablet, the last being that of Colonel Robert Anderson, father of Mrs. Lawton, who defended Fort Sumter at the beginning of the Civil War. The tablet is a little over four by seven feet in size and was made by the Cox & Bulkley Company.

All Saints' parish, Brooklyn, unable to find use for its old church, has placed it on the market, and will apply the proceeds of its sale to the liquidation of parish indebtedness. The structure was erected in 1870. When it is sold, the rector, the Rev. William Morrison, says steps will be taken to erect a parish house upon the plot.

IT OUGHT NOT to be hard to live well one day. Anyone should be able to carry his burden, of fight his battle, or endure his sorrow, or stand at his post, or do his work, just for one day. Anyone should be able to remember God, and keep his heart open to ward heaven, and to remember others in need and suffering about him, and keep his hand stretched out in helpfulness, for just one day. Yet that is all there is to do. We never have more than one day to live. We have no to-morrows. God never gives us years, or even weeks; He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful.—*Sunday School Times.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

ST. PETER'S DENIAL OF OUR LORD.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XIV. How many Sacraments? Text: I. Cor. 10: 12. Scripture: St. Luke 22: 34-62.

FROM one point of view to-day's lesson is a sharp contrast to that of last Sunday, the Agony in the Garden. There we saw Jesus preparing Himself for trial and temptation, by agonized prayer, which was answered by an angel coming to strengthen Him. Here we have St. Peter, warned of the conflict with Satan and told just what form the temptation would assume, going to meet it with perfect self-confidence, having slept instead of praying as commanded by the Master (v.40).

The sequence of events is as given here by St. Luke. First the warning to St. Peter and the Apostles, either in the upper room or on the way to the Garden; the arrival at the Garden; the agony and the three-fold prayer; the arrival of Judas with the officers and soldiers; the betrayal and the proffered resistance of St. Peter, who cuts off the ear of Malchus; Jesus heals it; He is led away to the palace of the High Priest to be tried; the disciples all forsake Him and flee; but presently St. Peter and St. John return and follow to the palace. The denial takes place there while the trial goes on.

From the story of St. Peter's denials we may learn many lessons; among them these:

1. There is safety and strength in faith.
2. There is danger in self-confidence.
3. There is danger in separation from Christ.
4. Repentance should follow sin.

(1) Jesus' warning to St. Peter is significant. The author of the temptation is plainly pointed out. Satan has asked for the Apostles, to try or prove them (*you* in v. 31 is plural). But for Peter, He has prayed. And prayed what? Not that he may be spared the trial, not that he may be guarded by some outside power. In him, as in us all, free will must be respected, but there is a source of strength in Peter himself if he will use it—his faith. That is Jesus' prayer for him: *that his faith fail not.* He there points the way to safety in time of temptation. It agrees exactly with the words of His intercessory prayer: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil" (St. John xv. 5). Here He shows *how* they must be kept by the strengthening of their faith.

2. And St. Peter indeed has faith, but not of the right kind. His faith is in himself. He protests that he is not only ready to go to prison and death itself with Him, but "Though all men shall be offended because of Thee, yet will I never be offended" (St. Matt. xxvi. 33). And when, after this confident assertion, Jesus warns him explicitly of the approaching denials, he, and all the Apostles assert their loyalty unto death (St. Mark xiv. 31). Right here let the text come in to bring out the truth and to reassert the same warning which the Master gave to St. Peter. "Let him that thinketh he standeth take heed lest he fall." Satan gets much of his strength over us because of this fault in us; that where we are weak we think we are strong. The sin which is nearest to us is the one of which we are least afraid. Much of the power of the temptation would be gone if this were not so, for then should we be prepared to fight it; lacking self-confidence we should ask for faith and help to overcome it. Self-confidence will carry St. Peter right up to temptation, but will not carry him through. At the last moment a sudden fear assails him, and what faith he had, is gone. St. Peter was always bold and daring, but caution and fear once aroused, he went to the other extreme. This is not the only time; witness his failure to come to Jesus on the water, and later, "before that certain came from James he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision" (Gal. ii. 12). This is true to the experience of human nature and emphasizes the inability of self-confidence to carry us through any real temptation.

Even Jesus would not trust Himself to go to His great trial without prayer for help, as in the Garden He agonized until that Help came.

(3) Another reason for the sad outcome of St. Peter's trial was his separation from Christ. This appears from two facts: (a) Jesus not only warns His disciples; He does what He can to prepare them for what is coming (vs. 35-38). That is why He reminds them of the time He sent them out two by two. At that time, did they lack anything, though He was not visibly with them? To impress it still more upon them He waits for their answer. But now a greater trial than that is coming, for which that former experience could only partly prepare them. Now they would need all their own strength as well as faith, for a separation from Him of another kind was inevitable. They fail to understand His warning, and St. Peter and another produce swords, showing how material was their application of His words; and so He sadly dismisses the subject: "It is enough."

Latham (*Pastor Pastorum*, p. 432) suggests that the miracle of His foretelling St. Peter's denial was also intended to strengthen the Apostles for this trial, for it assured them that He still had the same miraculous power He had been exercising, though now He would not use it, lest the people gathered at the feast should have rallied to His side and made impossible the triumph of His foes. It should have shown them the voluntariness of His submission. It should have shown them too, as these words did not, that He who knew their hearts would still be spiritually near them and sustain them even though forcibly separated from them in body.

(b) The other fact which brings out the danger of separation from Christ is that "Peter followed afar off." That this includes more than material distance, as shown by the narrative. St. John, known to the High Priest, went in "with Jesus" into the palace. He took his stand openly as a friend and was safe. St. Peter, on the other hand, took his station among the enemies of Jesus, and that was the beginning of his temptation. It does not seem that he recognized it when it came. He hardly knew that he was denying his Lord (v. 61). Temptations never come to us in naked guise. Peter lied, but it was not because he was afraid for his life. There was probably no danger of that, as shown by St. John's conduct. His temptation perhaps came in the guise of fear that he would be put out and separated from his Master. That seems to have been his dread. He shifted his position three times. He could have fled if he had been afraid. And he may not have thought he was doing wrong in lying to his enemies. It is the look of his Master and clear ringing of the cock's crow that brings it all home to him with a full sense of what he has done. He went out and wept bitterly. Self-confident, relying on his own strength, following afar off instead of openly, he had sinned.

(4) The lesson would be only half covered if the repentance of St. Peter were ignored. "When thou art turned strengthen thy brethren," he had been told, and this laying bare of the weakness of his own powers in which he trusted, fitted him for that very duty when rightly accepted. Judas was sorry, too, but it led to remorse, not repentance; to further sin, not to restoration. Peter went out and wept bitterly, and was finally restored to full favor and his old place by the risen saviour (St. John xxi.). His sin was great, but true repentance followed, and his sin was blotted out. There is no sin so great that it will not be forgiven if true repentance follows.

THE DIVORCE SCOURGE.

CARDINAL GIBBONS recently referred to the divorce mills as "a social scourge more blighting and more destructive of family life than Mormonism." Episcopal circles are also taking drastic action upon the matter of marrying divorced persons, and the probability is that they will take almost as radical a stand against it as does the [Roman] Catholic Church, for which Cardinal Gibbons speaks.

There is no question that if the divorce evil is not checked it is only a matter of a few years until it will overthrow the marriage system as now constituted. Already it has practically revolutionized popular thought on the home relations, especially among the young.

It is not well to shut our eyes to the plain facts of the case. The divorce movement is world-wide. Apparently it is gaining increased volume and momentum every year. What is the meaning of it? Is it simply a temporary craze that will pass, or is it a revolution.

There is one thing plain. Divorce is not so much a disease as the symptom of a disease—not so much a cause as an effect. The real trouble lies deeper. There is little question that a considerable part of this cause rests in lax standards of morality. Is there any other factor in the equation? Here is a problem that demands the best thought of the age. Mere prejudice or unguarded statements will not solve it. It is fundamental and lies in the very nature of social relations themselves.—*Denver Times.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHARITY AND TRUTH.

To the Editor of The Living Church:

IN A LATE issue of this paper appeared an article under the head of "A Badly Warped Soul," in which the author makes statements that arouse the indignation of every loyal Churchman. He says he "cannot accept with faith many things laid down in the olden time for our belief," and "ministers of the Church who do not believe all that is expected of them, or laid down that they must."

The Church, from the earliest times, has stood boldly for the truth; nothing more or less than the truth; as given by Christ and handed down by the Apostles. The priest or minister who errs from that path, leaves the precept of St. Paul (II. Cor. i. 13), and is false to his solemn ordination vows. When has the man appeared who has formulated better doctrines than our great Redeemer? Or when has it become necessary to drop any of Christ's teachings, to make the road easier to salvation? If "these things" were necessary "in the olden time," they are just as necessary to-day. True, the doctrines of the Church have never been more explicitly defined than at the present day. As the Church advances, the more clearly will the Scriptures be understood. Not one doctrine is advanced by the Church which cannot be proved as well by the Bible, as by tradition. If the author of that article doubts, let him take Christ's advice: "Search ye the Scriptures."

Who are we, that we should say of Church Doctrine, "This I believe, and this I do not believe"? Are we not, on the one side, setting up a little popedom of our own? And, on the other, imitating our Protestant brethren?

The person that has been baptized, confirmed, and reared, in the Church, is under obligation to believe all the Church teaches. If he takes away from that, he is an undutiful and unworthy son (St. James ii. 10).

It is more humiliating to our religion, that such statements as, "a badly warped soul," and "there is no Christ in his soul," etc., should be used by one who calls himself a Churchman. I will refer the author of the article to St. Matt. vii. 1. Let him learn charity before he points the road to others.

S. J. Hedelund.

York, Nebraska.

DR. EWER ON THE NAME OF THE CHURCH.

To the Editor of The Living Church:

THE editorials which have appeared in The Living Church, and many of the letters which have been written, together with the "Milwaukee Memorial" itself, have so completely and satisfactorily demonstrated the need for the correction of the present local title of the Church that little remains to be said. I thought, however, that it would be interesting to call attention at this time to what the Rev. Dr. F. C. Ewer, of blessed memory, said on this question, nearly 35 years ago, in a course of sermons delivered in Christ Church, New York, on "The Failure of Protestantism." Many of your readers are doubtless familiar with these sermons, which have been published in book form, but it is interesting to recall his words so long after they were uttered:

"We find persons even in the Church who glory in that which is known under the term 'Protestant.' And such persons would triumphantly ask, 'What! is not our Church Protestant?' 'Are we not the *Protestant* Episcopal Church?'

"In part reply to such I make this preliminary remark, viz., That the term 'Protestant Episcopal' has never been formally adopted as a title for our Church. . . . As nearly as I can find, the title stole in upon us like a thief in the night. What appears to be the history of the case? Why, the title of the Prayer Book of the Church of England was, 'The Book of Common Prayer, etc., of *The Church*, according to the Use of the United Church of England and Ireland.' That is to say, The Prayer Book of *The Church*—of *God's Church* in England. This title recognized that there was only one Church. Very well; before the Revolution it was the same in America. After the Revolution, it became necessary for the Church—for God's Church—to have a Prayer Book suited to its wants in America as an independent nation. A General Convention was held here. That Convention expressly declared that in whatever it did, it was 'far from intending to depart from the Church of England in any essential point of doctrine.' Now that Convention was an exceedingly small body, for the Church in America almost died during the Revolution. But before the Convention was held several preliminary meetings of Churchmen convened. The calls for these meetings were issued by irresponsible persons; and in those calls those private individuals—those irresponsible persons—designated the Church as the 'Protestant Episcopal Church' as though God had a dozen other different kinds of Churches. It was their mere notion to call it so. Very naturally (considering the times) the same name, having thus been brought out, was used in all the subsequent letters that passed to and fro concerning the movement, and was continued in the summons for the first General Convention. It was used by the few individual members of that Convention in their speeches. It got into resolutions they offered, and into other documents that were adopted by the Convention. It continued its stealthy advance and got on to the title-page of the Ritual that was adopted. Who put it there? What printer, what private member of a committee, what unauthorized person? In vain have I searched the records of those early days, to find that the Convention ever adopted the title-page to the Prayer Book. . . . The fact is, the question concerning a proper title for the Church never came up. . . . The name has wrought us untold harm and loss. It has falsified our position in the eyes of the public. . . . Alas that the fifteen or twenty gentlemen who met in the General Convention immediately after the Revolution, and at the opening of the independence of the American Catholic Church" (that was what Dr. Ewer called it 35 years ago) "should have left us as a heritage that unfortunate title, 'Protestant Episcopal'! For what does the word 'Protestant' indicate to the popular mind? Why in general terms, a violent opposition to all that is Catholic. . . . Again, the term 'Episcopal' simply refers to our Church government. . . . Why, brethren, you might as well call New York an 'Anti-Mormon Gubernatorial State,' and fancy that you have thoroughly defined your commonwealth as to dream for an instant that the title 'Protestant Episcopal' is, ever was, or ever could be, a befitting name for the great American fraction of the One, Holy, Catholic Church in all the world. But thank God the fifteen or twenty wise gentlemen who in the eighteenth century took such action as has resulted in foisting this heritage of 'Protestant Episcopal' as a title upon nearly forty vast Dioceses" (now many more) "in the nineteenth century, were not permitted by the Catholic Church elsewhere to carry out their intentions of laying violent hands upon the Creed itself. Thank God that that Creed does not read, 'I believe in the Holy P. E. Church of the U. S. A.' Thank God that it still reads as of old, 'I believe in One Catholic and Apostolic Church.'"

Yours truly,

Boston, March 1, 1903. Robert T. Babson.

MUTILATION OF PRAYER BOOK OFFICES.

To the Editor of The Living Church:

IN YOUR issue of February 28th your correspondent, the Rev. Leighton Hoskins, says: "We at least who maintain the Catholic practices attacked at the Church Congress, do not regard the Book of Common Prayer as an 'approximation' to Catholicity, but as truly Catholic." Now, I wish to applaud that sentiment, and in view of it to ask, on what principle of consistency and loyalty to the Prayer Book, those who agree with Mr. Hoskins can proceed to mutilate its most sacred Office in their services. The Eucharistic Office of the American Book of Common Prayer is a unit, and as such expresses the mind of that Branch of the Church into which we have been baptized, concerning that most solemn Institution of our Lord. Its several parts follow one another in regular sequence and are all essential to its completeness, except those that are in their nature discretionary or occasional, like the Decalogue and the exhortation. How, then, do certain priests find it consistent with the Catholic character of that office (not to speak of loyalty to the Church), to omit the Prayer of Humble Access and the Thanksgiving after Communion, and to give practically no opportunity to the people to receive, at certain celebrations? The rubrics with regard to these things are mandatory, and the words and acts themselves are integral parts of the service. The omission of them is contrary to the spirit which inspires the whole. If the Office itself is "truly Catholic," surely these omissions cannot be.

Chas. Tyler Olmsted.

Utica, N. Y., March 3d, 1903.

THE ABUSE OF AMUSEMENTS.

To the Editor of The Living Church:

I HAVE read with much pleasure Bishop Huntington's pastoral on "the Abuse of Amusements." Who can but admire the sweet reasonableness with which he modestly asserts, and firmly maintains, his position on the question.

But what will the self-centered youth of the day say to it? They will pronounce the Bishop to be "an old man who has lost his taste and capacity for amusements; an 'old fogy'; a *'back number'";* as I well remember that our good Bishop Coxe was affirmed to be when he criticised some of the uses—which he felt to be abuses—of our modern times. And this *pronuncia mento* will settle the question finally in the minds of our ingenuous, and ingenious youth. They will go on amusing themselves, "in season and *out of season,*" in the world, and in the Church.

Why will not some of the *young men,* who are prominent in the Church, and influential in their parishes, and outside of them, too, speak plainly about this excessive desire to be amused, as our good Bishop Huntington has done? The Church is suffering from it. The principle of Christian giving for the Lord's sake is receding into the dim distance, and looking sadly towards the card parties, and theatrical entertainments, and shows and amusements of all kinds, which are being given "for the *benefit* (?) of the parish." So that it now seems to be taken for granted that nothing can be done in the parish without the element of amusement being contained in it. No spiritual society can be maintained for a spiritual work, without the accompaniment of suppers and entertainments.

How long can you hold such a society together to-day, if you leave out the *amusement?* Imagine Dorcas inviting her fellow workers to an afternoon tea for the benefit of her sewing society! Or "the beloved Persis who labored much in the Lord," getting her young friends together for a series of lectures "appropriate for Lent," to raise funds for her work among the poor saints in Rome! Spiritual work should be carried out on spiritual lines, and not be conformed to "the fashion of this world."

I am not deprecating sociability in Church life. I do not think that we have enough of the right sort. I am no ascetic, frowning on the amusements natural and necessary to our human conditions. But I entirely agree with the Bishop that there is an *"abuse of amusement."* The call to drive this abuse out of the Church of God should come not only from us "grave and reverend seigneurs," but from the young men, to whom also the spiritual care of souls is committed by the Holy Ghost.

Canaseraga, N. Y., March 3, 1903. Yours truly, A. Sidney Dealey.

THE INVOCATION OF SAINTS.

To the Editor of The Living Church:

THE remarks of your London correspondent in his letter, published in your issue of February 28th, concerning the action taken by the Bishops of London and Exeter in regard to what he calls "the Catholic practice of Invocation"—remarks which I refrain from characterising—have prompted me to transcribe the following paragraph from the writings of an Anglican divine of the highest reputation, who certainly knew "the real position of the English Church on this matter," quite as well as "the Rev. Darwell Stone and others of our Catholic theologians" for whose utterances your London correspondent is so earnestly hoping:

"Against invocation of any other than God alone, if all arguments else should fail, the number whereof is both great and forcible, yet this very bar and single challenge might suffice; that whereas God hath in Scripture delivered us so many patterns for imitation when we pray, yea, framed ready to our hands in a manner all, for suits and supplications, which our condition of life on earth may at any time need, there is not one, no, not one to be found, directed unto angels, saints, or any, saving God alone. So that, if in such cases as this we hold it safest to be led by the best examples that have gone before, when we see what Noah, what Abraham, what Moses, what David, what Daniel, and the rest did; what form of prayer Christ Himself likewise taught His Church, and what His blessed Apostles did practise; who can doubt but the way for us to pray so as we may undoubtedly be accepted, is by conforming our prayers to theirs, whose supplications we know were acceptable." [From the Sermon on St. Matthew vii. 7, 8, found among the papers of Bishop Andrewes, and first published by Isaak Walton at the end of his *Life of Bishop Sanderson,* in 1678, as unquestionably "writ by the venerable Mr. Hooker."]

Merchantville, N. J., March 4, 1903. R. G. Moses.

IS ANOTHER HYMNAL NEEDED?

To the Editor of The Living Church:

A FEW days since we read the expression, "Too many hymnals," with a comment.

The sentiment of one hymnal is good, and yet we want one more hymnal.

I am confronted daily with rivalry in Church homes and Sunday Schools caused by cheap hymn-books. There is one with music for about 1,000 hymns bound in stiff boards, costing 20 cents each by the hundred. Sankey's *Gospel Hymns* (words only), substantially bound in paper, costs $7.50 or $8.00 per hundred. This has 700 hymns. The cheapest *Church* hymnal with music for 679 hymns costs $1.00 each, without music, 18 cents each.

"Our Church Work, Buffalo, published 89 hymns and the canticles (without music) for $10 per hundred; Crothers and Korth, New York, published one of 50 hymns and canticles for $5.00 per hundred; Jacobs, Philadelphia, advertises 101 hymns and canticles for $7.00. We want a Church Hymnal with music and canticles set to chants including all our hymns at 25 cts. each or $20 per hundred, and the same without words for $6.00 or $7.00 per hundred. Until we have these, we cannot compete with undesirable books.

I need about one hundred of the first and 2,000 of the second. There must be other missionaries who need as many or more.

Will not some enterprising publisher or one of our Prayer Book Societies or some energetic committee furnish us with a book that is in reach of every one? We shall be greatly hampered until this is done.

Atlanta, Ga., March 3, 1903. C. K. Nelson, *Bishop of Georgia.*

[From some considerable knowledge of the publishing trade, though having no pecuniary interest in the publication of the Hymnal, we feel that the foregoing letter of the Bishop of Georgia requires an explanatory postscript. The reason that *Gospel Hymns* is sold at so much lower price than the *Church Hymnal* is that the constituency which uses the former is probably a hundred times greater than that which uses the latter. Hence, the former can profitably be produced at a much lower price. But in saying that "the cheapest *Church Hymnal* with music for 679 hymns costs $1.00 each," the Bishop certainly failed to consult the catalogue of The Young Churchman Co., where he would have discovered that Messiter's Hymnal may be obtained for 40 cts., Darlington's for 67½ cts., and Hutchins' for 75 cts. Each of these also includes the chants. As for the edition without notes, the Bishop forgets that by order of General Convention a royalty on each copy is paid to the Aged and Infirm Clergy Fund. This action was deliberately taken for the benefit of that fund, and it is of course inevitable that it should increase the cost of the Hymnal. When the Church called Protestant Episcopal is able, like interdenominational Protestantism, to publish books for a constituency of anywhere from ten to thirty million people or more, these conditions will be changed. Until then we shall continue to be "greatly hampered," and the publishers of Churchly literature who try to produce their works at a minimum of cost, will be more "greatly hampered" still. That is a part of the penalty we pay in hard cash for the disunity of Christendom.—Editor L. C.]

HE CALLED IT THE AMERICAN CATHOLIC CHURCH.

To the Editor of The Living Church:

I AM responsible for using the term "American Catholic," descriptive of one of our clergy, as it appeared in the Minnesota items. At the festive board sat a Presbyterian divine, and a priest of this Church. I used the term by way of contrast. This priest says daily (if he recites his office), "I believe in One Holy Catholic and Apostolic Church"—not, mind you, "One Protestant Episcopal Church."

As this Church is located in that portion of America commonly called the United States, the logical inference is that the Church here must be American Catholic. The description is true, both to the letter and spirit of the Church. Had this unique feature occurred in England, I should have described him as a priest of the English Catholic Church. The Church of England, Ireland, Scotland, and Wales are localized and descriptive. Why not the Church in America? or to shorten the appellation, the "American Catholic Church"? I believe the day is not far distant when this Church will be spoken of everywhere—even in Rome—as the *American Catholic Church.* Protestant Episcopal belongs to the "Moravians," Catholic, to the Church established by Jesus Christ, His Apostles, and their successors. "Render unto Cæsar," etc.

If by accident, or common consent, the Church has been made to carry such a hurtful name, if Diocesan and General Conventions will not bring the necessary relief, "common consent" can and will restore to the Church her lawful and God-given name. Let Catholic-minded priests and laymen banish forever the misnomer, "Protestant Episcopal." If you cannot

leave wealth to the coming generation, you can at least restore and bequeath to the Church and her children, the Church's true and lawful name. Talk it up in your Sunday Schools, vestries, and Bible classes, preach upon it, do everything lawful to bring it squarely and intelligently before the people. The future generation will rise up and call you blessed.

In the Anglican Liturgy one of the prayers speaks of "the good estate of the Catholic Church." They are not frightened by the term Catholic as much as we are.

"American Catholic" is the only true designation for the Church in the United States. W. L. Cullen.

St. Paul, Minn.

THE FORGOTTEN PERIL OF THE PRIESTHOOD.

By Roland Ringwalt.

A GRAVE moral offence on the part of a clergyman brings down censure or even deposition. The list of those who are no longer permitted to enter our pulpits or stand at our altars is one of which it is impossible to think without pain. In the Church, as in the army, it is probable that the fear of open condemnation, the scorn of old companions, all that is comprehended within the sad words "loss of caste," acts as a deterrent. Strong men are kept from gross sin by their lofty purposes and by the grace for which they daily pray. Weak men are better for knowing that transgressors have felt the moral penalties which some dread as the erring priests of sterner days dreaded being handed over to the secular arm.

While superficial jesters laugh at heresy, it is a fact that most men who have taken the vows of ordination dread all thought of falsehood. As Hamerton says: "The regular performance of priestly functions is in itself a great help to permanence in belief by connecting it closely with practical habit, so that the clergy do really and honestly often retain through life their hold on early beliefs which as laymen they might have lost." Thoughtful clergymen who are charged with teaching at variance with what they have sworn to teach are prone to justify their position, if possible, by citing from great divines or early fathers. The danger of losing faith is real, and painful examples may easily be found; but it is a recognized peril, and because it is recognized is less to be feared than the deadly undertow which has ruined a number of clerks in Holy Orders.

The greatest danger for each individual clergyman is, of course, his own besetting sin, whatever that may be. But the most serious peril of the priesthood as a class is laziness. Indolence is too soft a word, and laziness will do better.

Everyone knows clergymen who are overworked, and quite a number of them have worked themselves to death. It may be that the percentage of zealous, industrious, over-tasked men is as high among the clergy as among any other class of persons. But the lazy clergyman can neglect his work without incurring instant shame and disgrace. If a business letter is dictated the stenographer is expected to send the latter that day, and probably by the next mail. If a clergyman writes to a brother at a distance that Mr. and Mrs. X—— have moved into his parish, the recipient of the letter may call on the new-comers at once, or may wait six months, or may forget the matter altogether. If a vestryman tells the rector that somebody is seriously ill, there may be a call within twenty-four hours or the call may be deferred, through sheer laziness. A woman whose brother had long been skeptical of the truth of the Christian religion, grew anxious over that brother's illness, and sent word to the rector of the parish. The requests failed to bring the rector to the house, the sick man lingered through several weeks, and one Sunday morning the notice of the man's death was handed to this shepherd of souls. An invalid, desirous of Baptism, sent word to the rector of a parish and, six weeks afterwards was able to leave her abode, but those six weeks had not heard his footstep on her threshold. Doubter and believer alike can tell such stories. The parson would like to finish a book that is very interesting, or it would do just as well to call to-morrow, or he would rather drop in and play a game of lawn tennis, or it is a warm day and he wants to take a ride, and a blind sufferer waits, hoping that an ordained servant of the Living God will come to read the Scriptures to her, or a bed-ridden patient wonders why the clergyman will not come and let a feeble penitent eat the Passover before he suffers.

People who know nothing about the Church, exaggerate the number of shirks, and understate the number of those who strive to do the office and work of priests in the Church of God. But shirks exist, and the habit of shirking can easily grow. It cannot grow in railroad circles, for the man who is not ready for his train must seek other employment. Soldiers and sailors cannot shirk; neither can traveling salesmen or newspaper reporters. In many occupations work must be done, and done in good time, or the negligent are called to an account.

With a priest the case is different. A large part of his work rests between himself and his Judge. If a cripple would like to see him to-day, and he defers his visit, simply through laziness, for a week, the vestry do not ask questions, and the Bishop is not informed of the case. No canon can solve the problem; it is too high, too low, and too broad for canons; and the only human being who knows what a shirk he is, is himself.

How many or how few the shirks may be is a matter of conjecture; but the sad fact is that a clergyman can shirk without losing his standing. Rules, rubrics, ecclesiastical machinery are powerless. It is possible to keep up appearances, and yet to neglect duty; because hundreds of the calls that appeal to the conscience are not matters of public notoriety. The open sin or the gross heresy may be reached; but who knows how the days and evenings of a clergyman are passed? Oftentimes he is prevented from calling by pressure of other duties. On the other hand, he can, if he is small enough, sit under the tree with a novel because he is not absolutely compelled to pay a certain visit to-day, although he is perfectly aware that the call should be paid to-day. Extremes meet, and the priest who likes hard work can get plenty of it, while the priest who wants to shirk without open disgrace can find his golden mean.

Have you ever wrestled with *Religious Doubts?* Sometimes, not the bottom of our knowledge only, but the very bottom of our faith in goodness, seems to give out. Perhaps some fearful tragedy has happened. Death or pain on its mighty scale has stalked abroad; or some great sin is triumphant, and the dishonest man, the mean man, the selfish man is exalted, while goodness has to hide its head, and it seems indeed as if it were madness to talk about the Eternal Righteousness. Perhaps our own life disappointments have soured our hearts and blurred our eyes, till the brightest scene of pleasantness would wear November grays, and we say, "It is always winter, and never spring to us." Perhaps dear old ideas round which our gratitude and reverence have twined are in decay, as new light breaks in from undreamed-of realms of thought; from an evolution theory upsetting and resetting all our history of providence; from a theory of mechanism in mind and morals, which seems at first glance to turn ourselves into physical automata and to dim all hope of a life beyond the body; from a vision of Law, Law, Law, till we see no room in the universe for a Law-giver, no place in our experience for singing songs and looking gladly upward. And then, if you have felt these doubts and wrestled with them, not bidding them go, not letting them go, but holding on to them, and thinking deeper, reading farther, looking more patiently and less dogmatically,—above all, living more purely and unselfishly,—have you not found the chaos turning, at least by patches, into cosmos, as the brown fields of April take on their green? Have you not caught here and there a vision, which, for the moment, made the old peace come again? Have you not found that life, the greater bringer of mysteries, was somehow also the great solver of mysteries? If not *you*, many a man *has* thus "beaten his music out" from the solid arguments of despair; has known what it is to pass from drifting doubts, not into certainties, but into a trust that has to be spelled with capitals, if printed, and can tell its meaning best, not by any explanation, but by cheer and serenity and a feeling as of awed triumph in life and in death!—*W. C. Gannett.*

"There is all the tonic of unexpected encouragement from an unthought-of quarter in that forcibly expressed resolution whereby the National Educational Association, led by Dr. Butler of Columbia, declared in favor of the restoration of the Bible to the public-school room," rejoices the *Interior* (Pres.) of Chicago. "Generally the teachers of the city and town schools of the country, thought themselves by great majority Christian men and women, have felt that their relation to the public forbade them to express an open opinion upon a question involving certain religious and anti-religious prejudices. But a bolder and more discriminating spirit animated the great convention at Minneapolis. As the highest exponent of the public-school life of America, the National Educational Association has definitely committed the influence of the teaching force to the proposition that the Bible has a proper and rightful place in the scheme of secular education, even under a Government divorced from religious formularies. They ask indeed that the book shall be taught as literature rather than as a manual of ethics. But the fact that the Bible resolution in the published platform of the convention immediately follows a sturdy resolution on the importance of moral teaching in the schools, seems to be significant of the sequences of things as they ran in the minds of the delegates at Minneapolis."

Literary

Lenten Reading.

Meditations on the Passion of our Most Holy Redeemer. Part I. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. New York: Longmans, Green & Co. Price, $1.00 net.

The high and general appreciation accorded to Dr. Mortimer's previous work of this kind, will insure to this new volume of meditations a hearty welcome. These addresses were delivered in the Lent season of 1902, and are printed from the stenographic report. The meditations are eight in number: "Jesus Washing His Disciples' Feet," "The Institution of the Holy Eucharist," "The Agony in Gethsemane," "The Betrayal," "Jesus Before the High Priest," "Christ Before Pilate," "Christ Before Herod," "Pilate Condemns Jesus."

We are glad, thus early in Lent, to commend this deeply spiritual and helpful book to all who cherish the longing and the determination to follow Christ, again and faithfully, through the scenes of His Passion. E. W. W.

Spiritual Studies in St. Matthew's Gospel. By the Rev. Arthur Ritchie, Rector of St. Ignatius' Church, New York City. In two volumes. New York: Longmans, Green & Co.

When the first volume of this work was published, about three years ago, we wrote a favorable review of it; and now after a continued use of that volume and a reading of the second volume, we are glad to say that, all things considered, it is the best book of its kind that we know.

Father Ritchie combines, in a very remarkable way, sound exegesis, founded principally on St. Chrysostom and St. Augustine among the Fathers, and Stier and Lange among modern writers, and good sound common sense and practical wisdom. The exposition of each passage is clear and definite and then the three points are drawn out in logical sequence.

It is refreshing in these days of compromise and cowardice, to find a writer who is not ashamed or afraid to say just what he means—and who declares the whole counsel of God with entire freedom and quite simply and clearly.

All devout persons who are trying to make meditations, and who find it a difficult spiritual exercise, should obtain this work and use it until they can learn to trust themselves without a book. Books of meditation for Anglican Catholics are rare, and so we are doubly thankful to have this eminently sane and sober book to put into the hands of our people. F. A. S.

Some Actors in Our Lord's Passion. By the Rev. Hermann Lilienthal, M.A. With an Introduction by the Rt. Rev. Thomas March Clark, D.D. New York: Thomas Whittaker. Price, 80 cents net.

The reverend author of these addresses writes with a freshness and a vigor which interest at once, and hold attention to the close. His book will be useful for both public and private reading during Lent. The field traversed is similar to part of the field chosen by the late Bishop Creighton for his Holy Week addresses in St. Paul's Cathedral, in 1898. The following personages are depicted, with careful analysis of their character and the participation of each in the events connected with our Lord's Passion: Judas, Simon Peter, Caiaphas, Pontius Pilate, Herod, and Barabbas. Two sermons are added; one for Good Friday, and one for Easter. The venerable Presiding Bishop furnishes a graceful and appreciative introduction.

Other Religious Books.

Bible Studies in the Life of Christ, Historical and Constructive. By Henry T. Sell, D.D. 12mo, 160 pp. Chicago: Fleming H. Revell Co. Price, 50 cents net.

The Rev. Dr. Sell is the author of several very helpful manuals for normal students and Sunday School teachers. This also is a practical and helpful book for the same class of persons. It is clearly planned, it is definite in its historical statements, in its chronological statements, and in its geographical statements. It cannot fail to aid anyone beginning the historical study of the Gospels.

The book, however, has a strange defect. We did not expect it to present the life of the Saviour from the standpoint of the Kingdom of God, for that is a standpoint too often unknown to denominational writers. But we are surprised at the unnatural and arbitrary manner in which Dr. Sell has divided the life of our Lord. His volume on *Bible Study by Books*, as its title indicates, is based upon the natural divisions of the Bible. In his volume on *Bible Study by Periods* he again follows normal divisions, presenting to the student the natural units of sacred history. But nothing could be more unnatural and arbitrary than his divisions of the ministry of our Lord.

The old, old way of cutting up Christ's Ministry into three pieces to fit the space between the Jewish Passovers is bad enough, but Dr. Sell's is far worse. He actually cuts up the Lord's Ministry to fit three twelve-month spaces from January first to January first! Could any division be more unnatural? The inevitable result follows. Events the most closely connected are thrown into different divisions of the ministry, its perfectly natural development is obscured, and its real unity is hidden from the student. A. A. B.

Sermons. By the Rev. Jacob S. Shipman, D.D., Rector of Christ Church, New York City. New York: E. P. Dutton & Co.

This book of sermons will be to many who love the author somewhat akin to the speaking again of a voice that has been stilled. Dr. Shipman was a strong, reverent, and painstaking preacher. In many respects, his sermons are marvels. In reading them, we are struck with the uniform evidence which they bear to the thoughtful earnestness of the man who spoke them. There is no trace of hasty preparation. The themes are well thought out, and are presented with a becoming dignity of utterance.

Short Daily Prayers for Families. Compiled by the Rev. Samuel Hart, D.D., Professor in the Berkeley Divinity School. New York: Longmans, Green & Co. Price, 60 cents net.

Dr. Hart has furnished an excellent manual of prayers for use in families. The book is exceedingly attractive in make-up: its fine quality of paper, its large and distinct type, its rubricated head-lines. The prayers are from ancient sources, well chosen, and skilfully alloted to the days of the week. We miss, however, some mention of the Betrayal in the prayers for Wednesday, and of the Holy Eucharist on the day of its institution, Thursday. Not a few who use this book will wish to add for their own use some more distinct mention of the departed. What, for example, could be more suitable for Saturday than the well-known prayer of John Henry Hopkins: "O Blessed Jesus, who on this Thy hallowed day of rest didst lie sealed within the stony sepulchre, give sweet rest and refreshment," etc.

Dr. Hart's book of short prayers is one of the very best we have seen, and we bespeak for it the appreciation which it well deserves. Its use in families, very many we hope, will make for righteousness and domestic piety.

The King's Garden, or The Life of the World to Come. Compiled by W. M. L. Jay. New York: E. P. Dutton & Co. Price, $1.25 net.

This book, a compilation throughout, is a very thesaurus of nearly all that has been written, poetry and prose, touching "the life beyond." With marvellous industry and good taste, the author has brought together from widely separated sources many treasures, and arranged them under suitable and striking headings. To mold such diverse material into a book could not have been an easy task, and the reader will be amazed to find with what skill it has been done, in this particular case. *The King's Garden* will find many appreciative readers, and will shed not a little comfort upon God's sorrowful ones.

Social Problems.

Man, Men, and Their Master. The Bedell Lectures for 1901. By the Rt. Rev. Henry C. Potter. New York: Edwin S. Gorham. Price, $1.00 net; by mail, $1.07.

The most significant part of these lectures by the Bishop of New York is their arrangement into three heads or chapters, viz., The Individual, The Corporation, and The State; because these are the three subjects which to-day are occupying the attention of the thinking portion of the community. The reconciling of the rights of each as against the other, and the illustration of their respective responsibilities, is undoubtedly what the author has intended to do. And this he has done to some extent, yet not wholly. He has merely prepared the way for a more exhaustive treatment. Our wonder is that Bishop Potter, with all he is called upon to do, is able to throw out any new and suggestive thoughts.

The value of these lectures, apart from their subject matter, lies in the contributions that Bishop Potter makes by way of personal anecdote and illustration. It is in this contribution to the discourse under consideration that the author is unsurpassed, and it is precisely this contribution that throws a light upon the whole text, which would otherwise seem at times to be disjointed, if not disconnected. And this personal contribution shows the Bishop of New York to be always at sympathy with the hard working, struggling individual, who will not be crushed by any unconscionable corporation, who looks forward with confidence to a state that shall one day embody and exemplify the high and loving maxims of the Son of Man. W. P.

A Country Without Strikes. By Henry Demarest Lloyd. With Introduction by William Pember Reeves. New York: Doubleday, Page & Co. Price, $1.00 net.

The purpose of this book is to show the workings of the New Zealand Conciliation and Arbitration Act, which makes arbitration between employer and employees compulsory in that British colony when attempts to reconcile differences have failed. We must say that Mr. Lloyd makes out a strong and interesting case in favor of

the act, a case which, as we read, compels us to admire the patriotism which prompted its enactment and leads us to hope that some day all differences between capital and labor will be adjusted by the strong arm of organized society, which is the State.

The act, like all new departures in economics, had in its incipiency, some faults, a number of which have since been rectified. The only fear is lest it be amended by its enemies to work harm, and then be repealed in all its provisions. It seems, however, to have secured the good will of the community, and if this be so, public opinion will safeguard it and keep it intact.

Mr. Lloyd's chapter on "What it Costs and Pays" is most convincing, and makes us long to have some such legislation in our own land. Whether we shall have it or not in the New Zealand way, we all recognize, especially since the anthracite coal strike, that the community has rights no less than the employers and the employed in many, if not in all commercial enterprises; and the community will insist, with ever stronger voice in the future, that all differences between capital and labor be arbitrated. Compulsory arbitration indeed is the only hope of commercial salvation, for when passions and prejudices arise and contend between capitalists and working men, these seem to prefer the destruction of a trade or business to the success of those with whom they differ; and the destruction of a trade or business cannot be effected without a resultant loss to the community. What is desired above all things in the United States is stability in trade, and nothing will conduce so much to this end as peace between the classes and masses, which will only be secured by some scheme of compulsory arbitration.

Compulsory arbitration, of course, looks towards the organization of both capital and labor, and this is a gain, for by it trades' unions are no longer considered to be irresponsible but responsible bodies and are held to strict accountability; on the other hand, capital, by arbitration, will not be permitted by close and secret organization to crush out all equitable demands, nor will it be permitted to regulate wages by prices, but rather prices by wages, for arbitration always demonstrates that no man should be asked to live on less than a "minimum wage," that is, on returns for his work which will irretrievably deprive him and his family of the means of developing his, and their, humanity. W. P.

Fiction.

By the Ramparts of Jezreel. By Arnold Davenport. New York: Longmans, Green & Co.

This is another of the almost endless succession of romances which are founded on Bible history. The principal characters in this story are Jezebel, Jehu, the prophet Elisha, and a daughter of the prophet Elijah, who is called Idalia. A good deal of Old Testament history is woven in with the fiction, and the whole results in a story of the "blood and thunder" order, which is called the "romantic school of literature."

It is a presumptuous thing for anyone to dare to mingle truth and fiction as these romancers do, and when they play fast and loose with God's Holy Word it seems little short of sacrilege.

The author writes in newspaper English, and even uses such a trite and commonplace expression as "a sickening thud" in referring to Jezebel's being cast to the dogs.

Because General Lew Wallace was able to write *Ben Hur* and win such a great literary triumph, it by no means follows that every writer of fiction can use the Word of God as a foundation of his romance and be equally successful. From Marie Corelli's *Barabbas*, down to this last of the series they are generally worthless; and had better be forgotten as soon as possible. F. A. S.

Lovey Mary. By Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch.* New York: The Century Co. Milwaukee: The Young Churchman Co. Price, $1.00.

That we should hear again from the author of *Mrs. Wiggs* was inevitable after the success of that work; that the same pleasing style would be so happily continued in another volume, as it has been in *Lovey Mary*, was hardly to be hoped, but it has been accomplished. The two stories are happy little bits of fiction, showing how sunshine may be found in the midst of poverty and trouble if one will seek it. The "Denominational Garden," in which the "stately lilies and azaleas" are "'Piscopals," for excellent reasons which Miss Viny relates, is most entertaining.

Art Biography.

Albrecht Dürer. By Lina Eckstein. London and New York: E. P. Dutton & Co. Price, 75 cents.

In this pretty little volume and at trifling cost is given, with many good illustrations, a fair account of the life and works of one of the world's greatest painters and engravers. Though never holding the first rank, in England, his work was highly esteemed in Italy, and time has added to his fame in other countries. Rafael thought well of him, and had some of his drawings and engravings hung in his studio. His work, like that of most of his countrymen, lacked beauty and proportion, the qualities most admirable in Italian art. The saying has been ascribed to Rafael that Dürer would have been greater if he had studied the antique; possibly, we may add, he would have been less original.

Papers For Lay Workers.

By Mary J. Shepperson.

PITYING LOVE IN THE CHRISTIAN WORKER.

THIS does not mean maudlin sentimentality, for often severity shows deepest love. Our Lord was severe in His treatment of the money-changers in the Temple. The Apostles recommend it in certain cases. Yet, hear St. Paul wishing himself accursed for his brethren's sakes, and see Jesus weeping over Jerusalem. It was a tender look from his Lord that melted St. Peter; "he went out and wept bitterly."

"Don't cry," said a hardened girl. "I never had anyone cry about me before, nobody cared enough."

Poor child! Only nineteen, and just out of prison, with a reputation for being one of the worst girls in Boston!

"You don't treat me as though I was very wicked. Everyone else does. Do you know?"

The reply was:

"God is so very patient with me, I must be patient with others."

"But do you know what they say about me? And it is all true."

"I know, my child; but then, I know what God says about me, and that's all true, too."

"But, Sister, you can't speak of us in the same breath. You are very good, and I am not good at all."

"Jesus says, 'There is no one good but God.' We have all sinned, and God counts both big and little sins."

Was the sense of sin belittled in this girl? Was she made to feel that she was a noble Christian character? Not at all. The way was only opened for giving her the Gospel. Sister respected her, and felt that she must respect herself.

"Why don't you tell me how bad I am? They all do, and end up with hell, and the devil waiting for me," said one.

"You know better than I do about how bad you are. Someone else is waiting for you, too, besides the devil."

"Who?"

"God. He says, He 'waiteth to be gracious' unto us."

"Us? Well, that doesn't mean me. That means you."

"Oh, no. He says '*Whosoever* cometh to Him, He will in no wise cast out.'"

"Yes; He's speaking of *ordinary* sinners. I'm an *extraordinary* one. Worst case known in twenty years!" and the woman laughed.

"May I read to you some? I brought every one a little book of verses, and you are not well enough to read yourself."

"Well, I can't stop your reading," was the gracious reply.

"But I don't want to weary you."

"Most of them never think of that. I'm not the kind to be wearied. The Presbyterian minister, the other day, read so much about the lake of fire that I told him I'd send him there to prepare the way for me. He didn't stay after that. I wish he had, for I'd ha' liked to punch his head."

It seemed prudent to follow the Presbyterian minister's example, but the woman commanded fiercely:

"Read! Can't you, after all the talk you've had about it?"

Promise after promise fell upon her ears, of forgiveness and of God's great love. At last came the verse: "The mercy of God endureth forever."

"Stop!" cried the woman. "Is that there, or are you lying?"

"No; it's there."

"Well, if it's there, it'll likely stay long enough for me to see it. Pass the book over."

She looked at the words herself, and then asked, as one dazed:

"What do they mean?"

Like a little child she listened to the story of the Cross, and said:

"'Forever' means always. Then if I began to do right, God would love me."

"Why, He does love you. He always has loved you."

"Oh, no! Not when I have cursed Him, and sworn. You

don't mean He loved me then!" and the bitter tears flowed. It recalls the verse:

"What didst Thou ever see in me,
That Thou didst deal so lovingly?"

"If it was not for God's grace," said a wise Sunday School teacher, "any one of you girls might commit some terrible crime. We never know the *germs* of sin in our hearts, until they appear as *deeds*." This statement was once repeated to a wrong-doer with good effect.

"How is your child?" asked a clergyman.

"Dying, I thank you."

"Oh, I am sorry, and how sorry Jesus must be for you!"

"He sorry? He care? Oh, no! I can bring thousands who will testify to the same thing. *You* know He doesn't care. It is only your *place* to say so."

"My child," said the aged man of God, "I could not preach Christ for money. I love Him too well. Don't you suppose, I know what it is to have a little child die? I can't comfort you; only God can."

"But He might have the mercy to kill him outright, not by inches."

"Lord, let the night pass and the Day-star arise in this heart," said the clergyman, very quietly. His prayer was answered.

"Years after," said the lady, "sometimes at the Lord's Table would come the question, 'Do you know *now*, how much Christ loves and cares?' I don't believe I ever shall know, for He loves and cares so *much!*"

She had learned in part the incomprehensibleness of the "love of God which is in Christ Jesus our Lord."

"Have you ever thought—I say it with all reverence—of the *politeness* of God?" said a well-known preacher. "He does not take a club, but says, 'My son, give Me thy heart." Let Him be our model. "God hates the sin, but loves the sinner. We sometimes, however, confound the two. A deep sense of sin, its terrible strength, its awful wages—death—this alone can give us love for the sinner. Our *sense* of *sin*, too, is only deepened as we behold the Spotless Lamb of God. Looking at Jesus, holding Him before others in His purity, His patience, His gentleness, this alone can transform us or them into His image. Study the effect of the vision of Christ upon Job, St. Peter, St. John, etc. Let us ask the spirit to impress the lesson, then shall we "win souls and be wise."

A WITHERED ROSE.

I gathered up a withered rose, one day.
Its leaves no longer fresh, its blossom turning to decay,
And 'twixt a cherished book's well-fingered leaves
I hid it safe away.

I gathered up a shattered hope, one night,
Its form no longer fair, its promise scattered in despite,
And in my heart's most secret chamber, dim,
I buried it from sight.

I found my rose-dust after vanished years,
Its fragrance rare and sweet with Memory's mingled joy and tears,
And in my heart a white-winged spirit rose
In beauty reappears.

I disinterred my hope with trembling, when
I found 'twas needed sore in sorrowing hearts of fellow men,
And there, and waiting for me in God's heaven,
My fair hope lives again.

—Kathryn C. Wheeler.

REST.

"Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy, defend us from all perils and dangers of this night."

Slowly the rays of daylight fade,
The sun sinks in the glowing West;
O'er its last beams there comes a shade,
The Night Wind softly whispers, "Rest."
Grim Darkness shrouds us like a pall;
Sweet Slumber, gift of Nature, blest,
Steals gently o'er us, one and all;
Sleep doth our wearied souls invest.

But tho' the night be long, and drear,
And perils lurk on every side,
We safely rest, and know no fear;
Because we in God's love abide.
All through the long and darksome night,
Angels their faithful vigils keep;
Although unseen, these spirits bright,
Keep watch, and guard us while we sleep.

Fenton, Mich. J. Frederick Bishop.

Sister Madeleine's Godchild.

By Ellen Fleming Charles.

CHAPTER I.

IT WAS at Saratoga, on a warm, sultry morning in the height of the season that I first met Sister Madeleine. I, with other butterflies of fashion, had just visited my favorite spring and with the *ennui* of idleness, was longing for something new, when my eye happened to alight upon her sweet face. She had been directing and comforting a poor, old woman, and was turning in the direction of St. Ann's, when it occurred to me that now was an opportunity to make a peace offering for some of my frivolity, by a donation to this Episcopal Sisterhood. So, waiving all ceremony, I approached her, saying that I was Miss Sabine from Philadelphia, and should very much like to visit their wards. She accordingly invited me to accompany her home, and I have lived to bless the day I did so; for through her instrumentality I am leading a higher and more useful life.

During the weeks and years of intimacy this friendship brought about, I discovered that others like myself, were influenced to make her the recipient of their confidences; and once, while receiving a visit from her (during a time of great affliction) in talking over her past, I remarked that she must be the possessor of enough that was startling and romantic in the lives of others, to fill a book; was she at liberty to reveal something that would while away the gloom that surrounded us? She replied that she could tell me quite a little romance, the sequel of which had occurred during her recent visit to Barbadoes, whither she had accompanied one of the older Sisters, whose health required a change of climate.

"But," said Sister Madeleine, "I must go back five or six years to find the heroine of my tale. Among those most prominent in her interest and gifts towards the Mother-house at B—, was a Miss Harding, a charming and beautiful girl, whose sad, sweet face, and winning smile, impressed everyone who beheld her, with a feeling of sympathy. She was from New York, and reported to be very wealthy. But her lonely life and mourning garb indicated a more simple life than is usual with a great heiress. She singled me out as a friend, and often spent an hour with me when I was off duty, and I learned of events in her life, that had robbed this world to her of all its brightness.

"Elsie Harding was an only child, but had for her companion and playmate a cousin, two or three years her senior, the son of her mother's widowed sister, whose residence was next their own. They grew up like brother and sister, and when Oliver Olmstead finished his collegiate course and went abroad on his travels, he still corresponded with his 'dear little Elsie' —although she had grown into a slim young lady of more than medium height. In describing the places he had seen, and the people he had met, he spoke of a young Barbadian, somewhat older than himself (a descendant of some of those adherents of the royal cause, that had sought a refuge on that lonely island from the troubles in England) who was visiting a sister in London, a Mrs. Pomeroy, the wife of a member of Parliament. Oliver had become very much attached to him, so they were not surprised when he wrote them that he had persuaded his friend to visit the United States as his guest. Knowing her cousin's fastidious taste, Elsie was rather curious to see this foreigner, which, on the other hand, was enough to prejudice her parents against him.

"It was a lovely spring morning when they arrived, and Oliver had the satisfaction of feeling that the first impression received by his friend could not fail to be a pleasing one.

"Elsie was taking a final survey of her girlish self in the long pier-glass, when, with a merry shout, Oliver was in the room, pressing kiss after kiss upon the glad, upturned face. Behind, at some little distance, stood Wilfred Dunscomb, an amused smile lighting up his dark features as he watched Oliver's cousinly audacity; but he also noticed how charmingly the fair girl looked in her creamy cloth gown, adorned with a bunch of violets which seemed to accentuate the warm flush in her cheeks and the dark blue of her lovely eyes.

"When, at last, Oliver turned and presented his friend, Elsie, at a glance, knew that this tall, handsome stranger, with his debonair manner, was unlike anyone she had ever met.

"It was not many days before they both knew the truth,

though how, they could not well have told. That they loved each other their eyes declared before a word was spoken. From the first, Elsie's father and mother had been suspicious of the stranger who so frequently invaded their household, and more than once Mrs. Harding had expressed her sentiments in regard to his prolonged visits; but they could not prevent the lovers' intercourse, as Wilfred generally came with Oliver, and the three rode and drove together.

"On one of these drives a slight accident occurred which caused them to alight, Oliver staying with the coachman until the damage was repaired. Wilfred and Elsie walked on alone, giving the impatient lover an opportunity to declare his love, which he did in tender, passionate words, entreating her to become his wife. With downcast eyes, she shyly admitted her love for him, but she earnestly besought him simply to be her friend until her father and mother, knowing and liking him better, should become reconciled to the idea. He answered that the time could not be long, as he was in honor bound to speak to her father before taking his departure.

"Cognizant of Oliver's and her Aunt Margaret's approval, they contrived to see each other constantly, until at last Dunscomb decided that he must disclose the true state of affairs to Mr. Harding; and one morning while Elsie was out with her mother, the impetuous lover sought the interview he desired, assuring Mr. Harding of his love and devotion to Elsie, and that he would make such settlements upon her, that she should never be deprived of any of the luxuries to which she had been accustomed.

"Mr. Harding replied that his consent was impossible; rather would he have his daughter marry the poorest American, than a stranger, however wealthy he might be, who would take her away to a foreign land.

"Wilfred met Elsie as she drove up to the door, and she knew before he spoke that her worst fears had been realized. She endeavored to comfort him by telling him that she would be so true, that it would overcome their opposition in the end, if he would only have patience; that they loved her too well to make her life miserable.

"But she found them more obstinate than she thought. She implored, entreated, was so utterly wretched that it brought on a fit of illness, from which she slowly recovered. Wilfred remained with Oliver until she was better, then he wrote her a letter of farewell, saying that he held her to her promise to be true to him, as he would be to her, as long as his life should last. Not a word of disrespect towards her parents or a hint of disobeying their authority. He sent it by Oliver, who delivered it before Mr. Harding. After reading it, Elsie handed the letter to her father, while Oliver expressed his opinion of Wilfred's rejection in very forcible language.

"As the months slipped away, Mrs. Harding, with a mother's tenderness, began to show signs of relenting; and while Oliver remained at home, they were enabled to send messages of undying love to each other. But, alas! Oliver was offered a secretaryship by a friend, who had been appointed Minister to one of the foreign Courts, and which, suiting his inclinations, was accepted. With his departure, all the pleasure of life and hopes for her loved one, died within her. Her father, who, with all his indulgence, had always inspired her with fear, now became more and more morose, and at times seemed abstracted and anxious. Among Mr. Harding's friends, was a man whom he had started in business, who, of late years, had gained great ascendency over him. Although considered a familiar friend of the family, Elsie had always distrusted his fawning and self-satisfied manner; and now she began to read between the lines, the cause of her father's persistent dislike towards the young Englishman. This man had induced her father—notwithstanding his shrewd business abilities—to enter into speculations which had proved disastrous to his interests and which were the cause of his moodiness.

"But trouble never comes alone. In the midst of her father's uneasiness, came a blow to her already breaking heart, in the shape of a newspaper containing the marked announcement of the engagement of W. W. Dunscomb to the sister of Nelson Pomeroy, M.P. Not being able to send him a letter (as she had promised) she thought he must have misinterpreted her silence and felt that all was over between them, though at times a latent hope would inspire her to make some inquiries, as he had never mentioned having a middle name. But her parents sneered at her weakness, her lack of womanly pride and dignity. Her father suggested that he had been a fortune-hunter, and having learned in some way of his late losses, had transferred his affections to more substantial prospects. These constant recriminations, together with her father's careworn face, so worked upon her overburdened heart, that when he came to her with an offer of Nicholas Crosby's hand, stating that by her acceptance, she would enable him to recover his standing in the commercial world, for the disgrace of a failure would kill him—a thing of which she had but little doubt—she at last consented to save her father's name, and wrote a letter, at her parents' request, to Wilfred Dunscomb, congratulating him on his engagement and announcing her own.

"How she managed to live through that time she never knew. Mr. Crosby was much older than she, and had the tact to refrain from acting the lover towards a woman so wholly indifferent.

"But this state of affairs was suddenly brought to a close by the arrival of a letter to Miss Elsie Harding, postmarked Barbadoes. She thought if her father and mother had known of its contents, they would never have allowed her to receive it. It was from Wilfred, saying that he did not understand for what he was congratulated, unless it was for being released from a most false and heartless woman; had she been true, she could easily have ascertained that William Warren Dunscomb was the man about to marry Miss Pomeroy.

"This reproach, and the knowledge that he had indeed been true to his plighted troth in spite of her doubts, proved too much for her already over-wrought nerves. A short time after, she was found unconscious on the floor of her room, with the indignant letter tightly clasped in her hand. She was laid upon a couch and restoratives were applied; but reason had fled, and it was many days before it returned, and weeks that she remained an invalid.

"But the shock of her illness had diverted her father's mind from his pecuniary difficulties, and by the time Elsie was convalescent, some money her mother's brother had invested for his sister, had doubled, and enabled Mr. Harding to meet all his liabilities. In the meantime, he had learned the real character of Nicholas Crosby, and acknowledged his daughter's aversion to have been just. It was pitiful to see him try to repair the injury he had done her. All that wealth, luxury, and travel could do, was done; but, as he said, his bright little Elsie was gone forever. A year or two after this, her father took a severe chill, which resulted in his death, and her mother soon followed him, so thus she was alone in the world, trying to make others happy, with the dross that brought no happiness to her. It was all, she said, that made this earth endurable, to know that she was relieving the wants and anxieties of others. She gave but little to charitable institutions, there were so many that would give in no other way. She shunned publicity, and it was amusing to hear of the stratagems to which she resorted, to find out the necessities of those who would conceal their poverty and troubles from this cold and censorious world.

"In this way, Elsie Harding was constantly doing good; truly identifying herself with the wearers of the silver cross, in rescuing girls and boys from the slums of vice and misery. And although not lacking the admiration of men, who would gladly wed beauty and wealth, I felt that she was still true to her first love. But at last her restless activity demanded a change, and she went on a long promised visit to California, and my duties being so numerous, our correspondence gradually ceased. It was then that I found that I had been selected to accompany Sister Agnes to a warmer clime."

(To be Continued.)

LINCOLN'S PROMISE.

While a member of Congress, Abraham Lincoln was once criticised by a friend for "his seeming rudeness in declining to test the rare wines provided by their host." The friend said to him:

"There is certainly no danger of a man of your years and habits becoming addicted to the use of wine."

"I mean no disrespect, John," answered Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement."

"A promise is a promise forever," answered Lincoln, "and when made to a mother it is doubly binding."—*Selected.*

A man's country is not a certain area of land, of mountains, rivers, and woods; but it is principle, and patriotism is loyalty to that principle.—*George Wm. Curtis.*

The Family Fireside

THE WINGS OF A DOVE.

"OH, THAT I had the wings of a dove, for then would I flee away and be at rest."

Whatever the stress of grief or loss under which David uttered this longing cry for rest—whether pursued by the envious Saul, or mourning over the bier of Abner, or going weeping up the mountain-side because of recreant Absalom—true it is that through all the generations of men, from his sad day to our own, the same prayer has found like utterance in multitudes of weary hearts.

The pathos of the world's weariness—its failure and its desire breathes in this simple prayer.

But we do not think of its simplicity, its very naturalness, the spontaneousness of choice.

When the "stormy wind and tempest" overwhelmed the Psalmist, he cried, "O that I had the wings of a dove":—"I would haste to escape." He asked not for the eagle's wings to soar to the solitudes of the cliffs of the rocks; not for the angel's wings for higher flight, even into the heavens of Peace—but the light pinions of the gentle dove, to be uplifted and outborne into some breathing spaces of an atmosphere, pure, vivifying, yet not far distant from earth and companionship.

And so true is this instinct of the human heart for sympathy in its solitude, that even in the "dreary wastings of a great sorrow," it must keep somehow in touch with other human hearts.

St. John, alone in the desert, was not alone. He had, doubtless, his consciousness of the not remote haunts of men. And even if this were wanting, he was environed by the spirit of Christ, and his wilderness was peopled with visions of a listening throng and a coming visitation.

And though the poet fixes our limitations: "*Wings* for the angels but *feet* for men," and though his dreamer of flight "awakes on a pillow of stone"; still the symbol, the Christian symbol, is the expanded wings—the dove; and the symbolism is aspiration—the Holy Spirit; and wherever a weary soul looks upward to the symbol, he has caught something of inspiration, poise, uplifting, and is entering into his prayed-for haven of Rest.

C. M.

EVERLASTING VIM.

By Louise Hardenbergh Adams.

"I TELL you, we're goin' to have a cruel, hard winter, feathers an' corn shuks tell that; it'll be a pincher when she comes," half-groaned old Uncle Ash, with a queer draw of his sun-dried face, and a hitch of his chair nearer the fire.

Mrs. Ash was knitting a gray yarn stocking for her husband; the creak of her rocking-chair stopped as she dropped her work into her lap. The fall wind whistled, and shook the house in a dreary way, that had in it a foretaste of what it might do later.

"Sakes, alive!" exclaimed Mrs. Ash, with a shiver. "How that wind blows. Now pa, it ain't no use to git morbid; if we have a cold winter, why, we must stand it like we do other things; an' anyway we've no call to fret, with all our wood-pile. When I was tradin' in town, yesterday, I heard talk 'bout the folks in the towns where they use coal, an' can't git any to burn, on 'count o' the strike, an' I tell you, I was thankful we wasn't them."

"I know that, ma; but when things goes wrong, somebody ain't got vim 'nough to do their part. Why, ma! I says, time an' ag'in if folks each does his best, why that ends the thing. Stands to reason takes a powerful strain to set everythin' wrong when even jest a few goes 'cordin' to his size o' right."

Uncle Ash picked up a big stick of wood, and emphasized his remarks by throwing it into the stove with a bang.

Mrs. Ash looked at him queerly. She was apt to have what he called "Uncomfortable spells." He fidgeted uneasily now, for he knew from her looks her spirit was stirred; in good time he would hear her decided opinion, and it might not coincide with his own. "I don't b'lieve talkin' or even prayin' 'll keep all them sufferin' folks warm this winter," said Mrs. Ash, decidedly. "Folks that has 'll have to give what they've got, money, or wood, or time; jest the passin' on from their plate o' plenty. Then everyone 'll be doin', not talkin'; an' when folks is freezin', might say at our very door, we can't stop to ask 'em how they got in that fix? an' why they don't git out? No; what we've got to do is to share our fire with 'em, an' do it quick, or they'll die."

Her shrewd, kindly face glowed. She looked earnestly at her husband, for she well knew while he had the reputation of being an easy-going man, he was really a stingy one. Perhaps she never even acknowledged it to herself, but she knew it, and patiently did her best to make up for what he left undone; and to rouse his kindly nature into sympathy for others, knowing in the end it would gain the ascendancy over his love of saving.

Uncle Ash sighed ruefully.

"Now go easy, ma. You see we don't know the inwards o' this thing, an' I can't fur the life o' me see how we are 'sponsible. Life's a chore, any way we ken fix it, an' if folks ain't got everlastin' vim 'nough to work at somethin' else when things gits all tied up, they've got to make the best o' it. Now, ma! I don't know if you ken rightly git my idea, but seems to me all these troubles are like the big knot the teacher was a tellin' of in the lit'rary meetin'. Nobody could untie the thing, till one feller come 'long, an' he woppered with his sword, an' got her open that way. Now somebody's got to cut this knot some way, an' then the thing's ended."

"Well, when the Lord's ready, He'll raise up a man with a sword, or mebbe a pair o' shears, to cut the knots o' this world. You nor me ain't called to do that, fur as I know. If we was, we'd be driven desperat' that way; but we've got somethin' else cut out fur us with our plenty. Oh, pa! can't you hear the poor, starved, frozen children cryin'? I declare!" exclaimed Mrs. Ash, her soft brown eyes full of tears, "when I look out at the wood lot you saved for Henery, an' I hear 'bout how the folks'll die, frozen with cold, I can't stand it; fur you know, pa, some o' 'em children might have been his, if our Henery had lived."

She knit faster, while the low rocking-chair creaked a mournful refrain.

Uncle Ash gave a choking laugh:

"He'd had to have a big family if he left 'em all."

"Well, if there's so many, more folks need to help," she cried earnestly. "When it's the worth o' dollars or trees, set over 'gainst children, an' babies; fur if you don't want to help the big folks, think o' the little, white-faced skeleton babies, with their stomachs all drawn up small from bein' empty so long; an' how they'll freeze solid in their mothers' arms." Mrs. Ash was overcome by her own picture. She looked at her husband through bitter tears. "An' folks'll walk in their wood-lots, an' see trees fairly cryin' to be cut an' sent to save them babies' lives, an' they won't have 'nough what they call everlastin' vim, to do anythin' but watch fur some feller with a sword, way off some place, 'stead o' takin' an axe an' doin' their share to home."

Uncle Ash looked at her with a grim twist about his mouth. He crossed his knees and jogged one foot; then changed and jogged the other, grumbling a few strange words in an undertone.

His wife knitted silently. She knew the time to speak was past. Presently Uncle Ash moved stiffly across the kitchen and wound the old clock.

"Nine, ma; an' time we was turnin' in," he said, with a funny look in his wife's direction, "'specially if we're to git up early, fur I want to go to town an' see 'bout sendin' some dry cordwood into the city. Deacon Warren said, the railroads was takin' it fur nothin'. There's considerable in the north lot, might as well go to thaw out your frozen babies; but I do say if folks had vim 'nough they'd no need o' bein' so blamed poor."

"I think, pa," said his wife winding up her yarn and sticking the knitting needles through the ball with a look of great satisfaction, "there's a sayin' 'bout our havin' the poor always, an' someway I think that's to keep us sort o' touched tender to give, then we git back the good o' it, feelin' we're part o' the push that's makin' things better. Mebbe fur the kingdom's comin'."

The true way to gain influence over our fellow men is to have charity towards them. The spirit of wisdom is the spirit of love. —*Exchange.*

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

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Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

Mar. 1—First Sunday in Lent.
" 4—Wednesday. Ember Day.
" 6—Friday. Ember Day.
" 7—Saturday. Ember Day.
" 15—Third Sunday in Lent.
" 22—Fourth Sunday (Mid-Lent) in Lent.
" 25—Wednesday. Annunciation B. V. M.
" 29—Fifth Sunday (Passion) in Lent.

Personal Mention.

The Rev. Charles W. Boot, associate rector of the Church of the Ascension, Baltimore, Md., has declined a call to the rectorate of St. Mark's Church, Johnstown, Pa.

The Rev. T. D. Bratton, D.D., rector of St. Mary's School, Raleigh, N. C., has been called to the rectorship of St. Paul's Church, Selma, Ala.

The Rev. W. F. Cook, formerly Archdeacon in the Diocese of Indianapolis, assumed charge of Grace Church, Oelwein, Iowa, March 1st.

The Rev. H. W. Crydenwise has resigned the parishes at Copenhagen and Champion, N. Y., and accepted an appointment to Christ Church, Susquehanna, Pa., to take effect April 1st.

The Rev. C. P. Dorset has been placed in charge of St. Peter's mission, North La Crosse, Wis.

The Rev. Arthur Dumper, curate at Trinity Cathedral, Cleveland, Ohio, has accepted a call to the rectorate of St. Paul's parish, Norwalk, Ohio.

The Rev. Chas. J. French has resigned his charge of St. Paul's parish, Pomona, Cal., and has accepted a call to St. Paul's parish, East Las Vegas, New Mexico, which will be his address after April 4th.

The address of the Rev. J. U. Graf is changed from Jacksonville to Palatka, Fla.

The Rev. Wm. E. Henkell of Harlem, N. Y., has declined the call extended to him by the Church of the Messiah, Gonzales, Texas.

The Rev. W. T. Jackson, Ph.D., rector of Trinity, Emmettsburg, Iowa, has been appointed Dean of the Sioux City Deanery of Iowa.

By a re-numbering of the city of Lexington, the address of the Bishop of Lexington has been changed from 74 to 436 West Sixth St., Lexington, Ky.

The address of the Rev. Joseph McConnell is changed from Mesilla Park, New Mexico, to Douglas, Arizona.

The Rev. Benjamin F. Miller of Bradford, N. Y., has received a call to St. John's Church, Sodus, N. Y.

The Rev. Charles Martin Niles, D.D., rector of St. Paul's Church, Ossining-on-Hudson, was the preacher before the students and faculty of St. Stephen's College, Annandale, N. Y., on the evening of March 5th in the Bard Memorial Chapel of the Holy Innocents. Dr. Niles is of the class of 1886.

The address of the Rev. Luther Pardee is changed from 18 South Peoria St., to 639 Chicago Ave., Chicago, Ill.

The address of the Rev. F. A. Saylor is East Tawas, Mich.

The address of the Rev. L. T. Scofield is Northfield, Vt.

The Rev. F. H. Stubbs, late of Baltimore, Md., is in charge of Christ Church and St. Edward's mission, Eau Claire, Wis.

The Rev. T. P. Thurston, rector of St. Paul's Church, Winona, Minn., has accepted the rectorship of St. Paul's Church, Minneapolis.

The address of the Rev. E. J. H. Van Deerlin, is St. Stephen's Rectory, Ballard, Wash.

The Rev. Eliot White of Newark, N. J., has accepted the rectorship of St. James' Church, Long Branch, N. J.

The Rev. F. M. Wilson of Edwardsville, Ill., has accepted a call to Macomb, Ill.

ORDINATIONS.

PRIESTS.

Milwaukee.—At All Saints' Cathedral, on the Second Sunday in Lent, by the Bishop of the Diocese, the Rev. Everett E. Williams, deacon, a graduate of Nashotah, formerly missionary at Alva, Okl. The Rev. Dr. C. B. B. Wright was preacher and the Rev. Frank A. Sanborn presented the candidate. Mr. Williams will become missionary at St. Thomas' Church, Milwaukee.

Minnesota.—On Friday, March 6th, at Christ Church, St. Paul, the Rev. George Dunlop was advanced to the priesthood by the Bishop of the Diocese. The Rev. Messrs. Peake, Holmes, and Dray joined in the laying on of hands.

Mr. Dunlop has been connected with Christ Church from his boyhood, and was a Sunday School scholar when Bishop Gilbert was the rector. His most efficient work perhaps was in the Brotherhood of St. Andrew in the Junior and Senior Chapters. He preached his initial sermon at Christ Church at the high celebration on the Second Sunday in Lent.

DEPOSITIONS.

South Carolina.—The Rev. Benjamin M. Anderson, Presbyter of the Diocese of South Carolina, having declared to me in writing, his renunciation of the Ministry of the Protestant Episcopal Church, and having requested his deposition from the same, this is to give notice, that in accordance with the Canon law of the Church, I did pronounce Sentence of Deposition upon the said Benjamin M. Anderson, Presbyter, in Trinity Church, Columbia, in the presence of witnessing Presbyters, on Friday, the 20th day of February, A. D. 1903.

Nothing in the premises of Mr. Anderson's renunciation of the Ministry, or in my act of Deposition, affects his moral character.

Ellison Capers,
Bishop of South Carolina.
Rev. E. N. Joyner,
Rev. Churchill Satterlee,
Rev. W. P. Witsell,
Witnessing Presbyters.

DIED.

Crocker.—Wednesday, March 4, 1903, at her home in Milwaukee, in the 83d year of her age, Mrs. Augusta Crocker, widow of the late Hans Crocker, and daughter of the late Paraclete Potter. Burial from All Saints' Cathedral, the Bishop of the Diocese and the Cathedral clergy officiating.

"Her children rise up and call her blessed."

Gates.—Entered into rest, at the home of her son, E. H. Gates, Plymouth, Conn., Sarah Elizabeth Cook, widow of the late Edward T. Gates, in the 81st year of her age.

Gilmer.—Entered Paradise, Mrs. Elizabeth Carrington Gilmer, Feb. 24th, 1903, widow of the late Judge Geo. H. Gilmer of Chatham, Va.

Phelps.—At his residence in Santa Rosa, Calif., on Feb. 24th, 1903, Amos Phelps, in the 80th year of his age, for many years warden and vestryman in Delavan, Wis., and Santa Rosa, Calif.

"In the confidence of a certain faith."

MEMORIAL.

MRS. MATILDA T. CAMP.

Camp.—Entered into life eternal, on Jan. 28th, 1903, at the home of her grandson, R. V. Dey, 311 D Street N. W., Washington, D. C., Matilda T. Camp, daughter of the Rt. Rev. John H. Hopkins, first Bishop of Vermont, and relict of the Rev. N. W. Camp, D.D., in the 85th year of her age.

"Grant her, O Lord, eternal rest. And may light perpetual shine upon her."

The announcement of Mrs. Camp's death will cause a feeling of personal loss to Church people in many Dioceses in the United States. She survived her husband, whose labors she shared for more than sixty years, and to whom she was a most devoted wife. She was a loving mother, and a true missionary.

Her illness extended over a period of more than a year, and was borne with the beautiful Christian spirit which characterized every act of her life.

Of her thirty-seven descendants, seven are of the fourth generation.

"Her children shall rise up and call her blessed.

MARGARET HARRISON WHITTINGHAM.

The members of the Diocesan Council of the Girls' Friendly Society in Maryland, desire to record their heartfelt appreciation of the example of unswerving rectitude and untiring zeal set before them in the life of Miss Margaret Harrison Whittingham, who on Feb. 11, 1903, passed from the Church Militant to the Church Expectant.

When the Girls' Friendly Society in Maryland organized its diocesan Council in November, 1879, Miss Whittingham was elected President, which office she resigned in November, 1896. She was then made a member of the diocesan Council.

She was placed by the Central Council G. F. S. A. on both the finance and publication committees in 1894 and 1895; and in 1896 on the publication committee. To this latter office she declined renomination on account of a multiplicity of duties. These responsibilities she fulfilled with fidelity.

From its formation, in all its deliberations, the Society has felt the touch of her strong personality and deep spiritual nature, recalling vividly the intellectual powers of her father, who was for nearly forty years the Bishop of Maryland.

Some lives there are so simple and so true, so high and holy, that all unconsciously they leave an impress everwhere within the radius of their influence. Just such an environment of sanctity encircled the life of Miss Whittingham, and those nearest her in sympathy and love have a legacy of beautiful memories, and the consolation of holy hopes.

"We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood.

"Make them to be numbered with Thy saints in glory everlasting."

M. Cuyler,
M. D. Davis,
Amelia G. Pinkney.

MARRIED.

McCarten-Hilliard.—In St. Paul's Church, Monroe, N. C., on Thursday evening, Feb. 19th, after evening prayer, by the Rev. C. A. Lemon, Iredell, youngest son of the Rev. Francis W. and Maria Nash Hilliard, to Mary, youngest daughter of Mr. John E. McCarten of Monroe. No cards.

WANTED.

POSITIONS OFFERED.

WANTED—Curate for Lent; priest or deacon; musical. Rev. W. T. Dakin, Springfield, Mass.

POSITIONS WANTED.

AN EXPERIENCED CHOIRMASTER, organist of ability, desires a Church position, with field for teaching. Earnest worker, reliable. Churchman. References and testimonials. Address, Organist, 1028 Tippecanoe St. Lafayette, Ind.

ORGANIST AND CHOIRMASTER. Capable, earnest worker, desires position. CANTOR, care THE LIVING CHURCH, Milwaukee.

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PARISH AND CHURCH.

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EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

TRAVEL.

THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. MARTIN TOWNSEND, Newark, Ohio.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASters, in training the *Boy Voice*. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

MISCELLANEOUS.

ANYONE having a letter with Bishop Knight's signature, and willing to part with it, will kindly send it to me, and greatly oblige, E. P. WRIGHT, Box 580, Milwaukee.

NOTICE.

The General Clergy Relief Fund
of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions**, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

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THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ANNOUNCEMENT.

FAIRMOUNT SCHOOL FOR GIRLS,
MONTEAGLE, TENNESSEE.
Founded 1873. Re-opens March 26, 1903.

Fairmount is a home-school for girls, delightfully situated on a spacious domain in the mountains of Tennessee, at an elevation of some 2,200 feet above the level of the sea. By reason of the cool and invigorating climate of this plateau, the school is enabled to continue in full session through the spring, summer, and autumn, with only a short recess between terms in August; while the "long vacation" falls in the winter, from Christmas to the end of March.

Fairmount represents a serious effort to furnish to a limited number of selected students thorough individual instruction, based upon personal contact and sympathy, in an atmosphere of Christian culture and refinement amid congenial surroundings and under most healthful conditions. To the success of this effort the unique and delightful system of summer term and winter vacation has largely contributed. The number of places is limited, and those applying for admission must be introduced to the Principal. Pupils are expected to be in attendance on the opening day, March 26th.

The illustrated circular will be sent to any address on application to

FAIRMOUNT SCHOOL, Monteagle, Tennessee.

BUSINESS NOTES.

"LADY ROSE'S DAUGHTER."

Mrs. Humphrey Ward's new novel is now in stock (published at $1.50), which we send by mail for $1.20 postpaid. In our "Book Department" we carry a full line of current fiction, which is sold at the lowest possible rates by mail.

THE YOUNG CHURCHMAN CO.,
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INFORMATION BUREAU.

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Handbook for the Clergy: *Pastoral Visitation.* By Rev. H. E. Savage, M.A., vicar of South Shields and Hon. Canon of Durham. Price, 90 cents net.

Sacrificial Worship. I.—In Genesis and Exodus; II.—In the Temple; III.—In the New Testament and the Christian Church. By Wm. J. Gold, S.T.D. Price, $1.00 net.

THOMAS WHITTAKER. New York.

Papers and Speeches; Church Congress in the United States. Held in Albany, N. Y., 1902. Paper, price, $1.00.

Words for the Church. By the Rev. Edgar Gardner Murphy. Paper, price, 25 cts.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Studies in the Life of Paul. For Bible Classes and Private Use. By Wm. H. Sallmon, M.A.

RESEARCH PUBLISHING CO. Philadelphia.

The Light of China. The Tâo Teh King of Lâo Tsze; 604-504 B. C. An accurate metrical rendering. Translated directly from the Chinese Text, and critically compared with the Standard Translations, the Ancient and Modern Chinese Commentaries, and all accessible authorities. By I. W. Heysinger, M.A., M.D., author of *Solar Energy;* Its Source and Mode Throughout the Universe, etc., etc. Price, $1.25.

FERRIS & LEACH. Philadelphia.

The Doukhobors. Their History in Russia, Their Migration to Canada. By Joseph Elkinton. Illustrated with numerous Photographs of the Doukhobors and their Surroundings, with Portraits and Maps. Price, $2.00.

THE AVE MARIA OFFICE. Notre Dame, Ind.

A Royal Son and Mother. By the Baroness Pauline von Hügel. Price, 75 cts.

THE ABBEY PRESS. New York.

Nancy's Easter Gift. By Myra Baldwin.

PAMPHLETS.

Statehood Bill. Speech of Hon. Joseph V. Quarles, of Wisconsin, in the Senate of the United States.

Eleventh Biennial Report of the Board of Control and Warden of the Michigan Reformatory at Ionia, Mich.

Pastoral Letter. By Bishop Clark.

A Layman's Views of the Laity Question in the Scottish Episcopal Church. St. Giles Printing Co., Edinburgh.

The Witness of the Spirit to the Lord's Sacramental Coming. By W. E. Stevenson, B.A. The Church Printing Co., London. Price, 1|.

Sermon. Preached in St. Paul's Cathedral, Fond du Lac, Septuagesima Sunday, 1903. By the Rev. B. Talbot Rogers, M.A. Printed by Request. The Young Churchman Co., Milwaukee.

The Religious Education Association. Organized at Chicago. By the Convention for Religious Education, Feb. 12, 1903.

A CORRESPONDENT of the Albany *Journal* tells the following tale in explanation of the difference between the words "collection" and "offering":

"A certain small boy had a dog which he had named Fido. One day at dinner the boy's father noticed him taking the best of the portion of roast beef which had fallen to his lot and placing it on another plate. Upon inquiry the father learned that the meat was for Fido.

"'My son,' said papa, 'it would be better if you ate that meat yourself and gave Fido some of the scraps which are left.'

"The boy protested, but the father was obdurate. At the conclusion of the meal the boy took out to Fido a plate heaped with scraps of the roast.

"'Here Fido,' said the boy, 'I wanted to make you an offering, but here is only a collection.'"

THE CHURCH of England's Zenana Missionary Society has 203 missionaries in home connection; 254 Bible women and nurses, 106 missionaries, 542 native teachers in local connection. It supports nearly 300 schools and twelve orphanages. The Zenana pupils number over 6,000.

The Church at Work

PAN-AMERICAN CONFERENCE OF BISHOPS.

An invitation has been sent out, by authority of the House of Bishops, to all the Bishops of the Anglican Communion on the American continents asking them to take part in a Pan-American Conference of all such Bishops to be held in the city of Washington during the first week in October. This is in accordance with a plan that was developed at the last session of the House of Bishops, the committee to whom it was referred and who are responsible for the invitation, consisting of the Bishops of Kentucky, Ohio, and Washington. The purpose of the gathering will be somewhat similar to that of the Lambeth Conferences, which embrace the Bishops of the whole Anglican Communion, and of course it will have no legislative authority, but will be purely consultative. It is probable that the subjects of Christian Unity and missionary work will be the chief matters for discussion.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Bishop Doane's Anniversary.

Bishop Doane celebrated on March 6th the 50th anniversary of his ordination as deacon, which latter event took place in St. Mary's Church, Burlington, N. J., his father, then Bishop of New Jersey, officiating. A pleasant feature of the anniversary was the presentation to the Bishop of a handsomely bound volume in which, upon separate leaves, were pasted short autograph letters from each of the clergy of the Diocese, expressing in his own way his congratulations with some kindly sentiment toward his Bishop. The volume was prepared under the direction of a committee of the clericus of Albany and Troy, and was presented by the members of that committee on the anniversary day.

The preface, written by the chairman of the committee, and having the signatures of all the members of it, is as follows:

"To the Right Reverend William Croswell Doane, D.D., LL.D., Bishop of Albany:

"Our Dear Bishop—On this day, March 6, 1903, the fiftieth anniversary of your ordination to the Diaconate, we have been commissioned to present to you this volume, which consists of the autograph signatures of the clergy of your Diocese, who, in this simple way, desire to express to you their reverence and love, and their admiration for your eminent work for Christ and His Church.

"The half-century of your ministry has registered significent expansions of thought and method in the history of the Church in this land, and we recognize that you, by your wisdom, courage, and power of administration, have been one of the foremost personalities and influences which have determined the dominant lines of those expansions.

"We recognize, moreover, that what you have given to the American Church has accrued to the honor and dignity of the Diocese, whose foundations you have laid, and whose Cathedral city you have adorned with great institutions of learning and charity and worship. This little volume is a token of our appreciation of all this, but especially of our deep respect for what you are, and the loyal trust and affection in which you have bound us to you by all that you have been to us. With loving congratulations and devout prayer that God may give you many years of strong and joyous service in His Church, we are, our dear Bishop,

"Faithfully yours,

Walton W. Battershall,
Henry R. Freeman,
Edward T. Carroll,
John N. Marvin,
Committee.

"Albany, March 6, 1903."

By the will of the late Anna J. Smith recently probated in Troy, an estate of $1,100 includes a gift of $100 to the Rev. Edward W. Babcock, rector of Holy Cross Church, to be used for church offerings at his discretion. Also $130 to Mrs. E. W. Babcock to be given to the Child's Hospital, Albany, St. Margaret's House of Albany, and other charities, according to her discretion. The Rev. E. W. Babcock is named as executor.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

Plans of the Woman's Auxiliary.

St. Paul's branch of the Woman's Auxiliary of Fayetteville, Arkansas, has formulated a plan for raising a fund to be paid to the widows and families of deceased clergymen in the Diocese of Arkansas at the time of their death. The object is to assist in defraying the expenses of the clergyman's illness and death. The plan is as follows: Everyone who desires to contribute, is requested to give $1.00, and to pledge himself to pay an additional dollar at the time of the death of a clergyman, which may occur in the Diocese. In this way a fund will be always on hand. Seldom is it that a clergyman can make any provision for the future. He has become poor that many may be made rich. Upon the death of a clergyman the Bishop of the Diocese shall inform the treasurer of the diocesan branch; and in behalf of the Woman's Auxiliary, she shall forward the amount on hand to the widow and family of the deceased clergyman. We desire the coöperation of all the branches throughout the Diocese, in order to reach a greater number of Church people.

The above plan for the assistance of widows and families of deceased clergymen, at a time when sympathy and aid are most appreciated, was conceived by Mrs. J. J. Vaulx, former president of St. Paul's branch Woman's Auxiliary, Fayetteville, Arkansas. Mrs. Vaulx is the wife of the Rev. J. J. Vaulx, rector Holy Trinity, West Palm Beach, Fla., who was rector of St. Paul's Church, Fayetteville, Ark., for 26 years, and greatly beloved by his people. The interest evinced by Mrs. Vaulx in the Church in Arkansas, both local and diocesan, will remain a pleasant memory to her co-workers.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Brotherhood Assembly—Woman's Auxiliary—The Mission at St. Peter's—City Notes—Wheaton—Mission at Rockford.

A most enthusiastic General Assembly meeting of the Brotherhood of St. Andrew was held Feb. 12th in the parish house of Trinity Church. The ladies of the church very graciously provided for 200 Brotherhood men and friends, in the form of a splendid repast, and no one went away hungry. After the supper a half hour was put to splendid use to get better acquainted, which opportunity was made the best use of, as many who had not met each other before, did so on that night.

At 8 o'clock the General Assembly meeting was opened. The chairman of the Local Council of the Brotherhood of St. Andrew, Mr. O. J. Doggett, in a few introductory words, welcomed the Brotherhood men and friends, followed by a report and a few words on "Coöperation," by the secretary, H. J. Ibsen of the Council. Mr. H. W. Raymond, vice-chairman of the Council, then spoke of the duties of each Brotherhood Man regarding especially the Lenten noonday services, held at 70 Adams St., and was followed by a general discussion, participated in by Mr. Courtenay Barber, Mr. W. N. Sturges, Mr. Geo. Macauley, and Mr. Chas. Fetterly. The Rev. Harold Morse of the committee appointed for the Lenten noonday services, asked for united coöperation in these services and the sentiment was expressed that the committee could be assured of the best kind of coöperation from the Brotherhood.

We then had the treat of the evening in a masterly address by the new rector of Trinity Church, the Rev. Z. B. Phillips, an ardent, enthusiastic Brotherhood man, who spoke on the subject of "Be Strong; Acquit Yourselves like Men," which was given close and earnest attention on the part of all present.

The meeting then adjourned with a hymn. It is hoped that many more meetings of this kind will be held in the near future, which will be the means of bringing closer relations between man and man in this great Brotherhood work for Christ and the Church.

The Woman's Auxiliary observed "United Offering Day" at its regular monthly meeting held in the Church Club rooms, Thursday, March 5th. Instead of the usual addresses, interesting letters, descriptive of their writers' work and country, were read from the four women sent as missionaries from the Diocese of Chicago. These were read by members of the parish to which each missionary formerly belonged. Miss Farthing, in Arctic Alaska, spoke of the favorable showing of the mission churches along the route between Anvik and Circle City. In her cheerful letter which portrayed the method of travelling in that icy land, she spoke of the many delights she found in her work, which more than compensated for the separation from friends. Owing to ill health, Miss Higgins was unable to return to her station at Cape Mount, Africa, in the autumn as she expected; therefore the letter from her was written in Georgia, where she is recuperating. She mentioned the effective work she has been enabled to accomplish, by speaking for St. John's Church, which now promises to be the finest along the West African Coast. Miss Higgins recounted her endeavors to forward the education of the number chosen and qualified for special work. Eighteen young persons under her supervision are being specially helped so that they may later spread the "glad tidings" among their own people. After the reading of this message of hope, Mrs. Hopkins announced that the day's offering would help to increase the $300 yearly supplied by the Chicago Branch for the education of one of the most promising of Miss Higgins' protegés, now in Liverpool. The letters from Dr. Glenton and Dr. Stevens, both located in Shanghai, China, enumerated pathetic instances connected with their hospital work there. Dr. Glenton spoke of the native prejudice to foreign medicine and methods of nursing. The president, Mrs. Hopkins, announced the formation of a new branch in St. Timothy's Church, and told of the disposition of the interest money amounting to $100, from the legacy left the Chicago Branch by Miss Shields of Wheaton. She likewise showed her "birthday book" and said that it contained the names of 1,456 women who were contributors to the United Offering. This successful "birthday" plan has been adopted by the Dioceses of Milwaukee and Minnesota and is under consideration in Georgia, Missouri, and Central New York.

Thirty-three branches were represented by seventy-two delegates. Noonday prayers were said by Bishop Morrison of Iowa.

The sectional meetings of the Junior Auxiliary, have proved successful substitutes for the annual meeting, tried in the past two years, more members being able to be present. The north side meeting, Jan. 17th, at St. James', was attended by nearly 200 delegates. The south side branches met on Jan. 31st, at Grace Church, with an attendance of 120. And at the West side meeting at St. Barnabas', Feb. 14th, 85 responded to the roll-call. The result of Mrs. Duncombe's visits in the year, to 26 parishes, will partly be seen from the statement, that there are now in the Diocese, 37 branches of the Junior Auxiliary at work, and 9 of the Babies' Branch, the Junior work having been organized in thirteen parishes and missions during the past year. The newest branch is at St. Paul's, Rogers Park, and the members have pledged 25 gifts for the box for South Dakota. Of the 1,000 gifts needed for Pine Ridge, about 500 have been promised from the following parishes: St. Mark's, Grace, St. Andrew's, Trinity, St. Barnabas', St. James'; St. Paul's, Rogers Park; St. Mark's, and St. Luke's, Evanston; All Saints', Ravenswood. This is to be a Christmas box and it must be sent in the early fall. It is therefore necessary that in many parishes the work must be accomplished this spring.

On Sunday night St. Peter's Church was completely filled, every seat, including chairs, being occupied, and several men left standing, being the closing service of the twelve days' mission. In his final address, the 44th since the morning of Ash Wednesday, Dr. Lloyd made an eloquent appeal for loyalty to the American Catholic Church, the first to hold services on the shores of the North American continent, the Church to which fealty is primarily due, from her venerable antiquity, her ancient planting here, her stand for American liberty, and the devotion of her sons who were the leaders in American independence. It was a brilliant close of a mission, the influence of which is already being felt in the parish and community.

Here are a few of the noticeable external features of the mission: 1st, The attendance: at the daily 7 A. M. Eucharist an average of 35 to 40; on Sunday, nearly 100. At 10 A. M. the addresses on the Church and the Sacraments were heard by an average of 75. The 4:15 P. M. service, with addresses on "The Great Truths of Christianity," was attended by daily average of 250. On the two Sundays, March 1 and 8, for men only, with "Social Purity" as the subject, the attendances were each about 400; while the evening congregations have been 350 on an average during the week; but on Sundays nearly 750, that on Friday, the 6th, nearly as great. 2nd, The enthusiasm and fervor of the singing, apparently participated in by every soul present. 3d, The large proportion of men at the first and last services of each and every day. 4th, The considerable number of "those from without." 5th and lastly, whereas the rector's Confirmation class numbered between 125 and 130 when the mission began, it is now nearer 200 than 130; and he may be able to present 175 on the 20th, many being adults. The expense of the mission, including unstinted use of printers' ink, and distribution of literature, in all $280, was met by two offertories on Friday and Sunday. After his closing address the missioner, in as formal a manner as he had received it, divested himself of his stole, and handed it back to the rector, thus signifying by symbol, the termination of that parochial authority with which at the commencement he had been invested. Dr. Lloyd went directly from the church to his train for Cleveland, leaving many happy remembrances of his simple but earnest language, his adroit grouping of prayers in answer to requests, and of his unequivocal answering of letters found in the "Question Box."

Very interesting have been the Lenten Saturday morning gatherings in the Church Club rooms, instituted by the Woman's Auxiliary for instruction in missionary work. Announcement is made of a Quiet Day for the Daughters of the King to be conducted in Grace Church by the Rev. W. C. DeWitt, on the 24th inst.

On Sunday last in the mission of All Angels at Trinity, the Bishop Coadjutor laid hands upon a class of deaf-mutes, presented by the Rev. A. W. Mann.

The Bishop Coadjutor has issued a stirring appeal for missions. In anticipation of the numerous Confirmations coming on just before and after Easter, at which the classes promise to be very large, he went to southern Indiana on Monday last for a week's rest.

Trinity, Wheaton, under the energetic and much appreciated charge of the Rev. R. Rowley, is prospering as never before. Recent measures indicating steady onward progress are, the entire repainting of the interior of the church, payment of $200 on the adjacent lot, doubling of the incumbent's salary, and now the entire recarpeting of the church. Mr. Rowley finds the services, six on Sunday, so taxing, that he is looking forward to being relieved of the mission of St. Mark's, Glen Ellyn, two miles away, and now almost able to support unaided a priest-in-charge.

A six days' mission at Emmanuel Church, Rockford (Rev. N. B. Clinch, rector), conducted by Archdeacon Webber of Milwaukee, commenced on the 6th inst.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Kantaro Takami—Mr. Warner Resigns—Lenten Arrangements—Tragedy in New Haven.

Kantaro Takami, a native of Japan, died in Middletown, Conn., early on the morning of Sunday, March 1st. Mr. Takami was the first of his family to become a Christian; and he came to this country to prepare himself for the ministry and for missionary work among his own people. After preliminary study at St. Stephen's College, he entered Trinity College, Hartford, in 1894. He proved himself a youth of excellent character and of good mental ability, and was held in high esteem by his instructors and fellow-students. At the end of his sophomore year he showed signs of derangement of mind, and in December, 1896, he was removed to the Connecticut Hospital for the Insane, where he remained until the time of his death, which was caused by tuberculosis. He was a very quiet patient, and could rarely be persuaded to speak, his "Good-night" to his nurse on the night before his death being his only words for some two years.

The funeral service was held on Tuesday, March 3d, in the chapel of St. Luke, at the Berkeley Divinity School, and the burial, by the kindness of the authorities of the Church of the Holy Trinity, was in the lot belonging to that parish in Indian Hill Cemetery. The Rev. Dr. Samuel Hart, who had been one of his instructors in college, officiated, Rev. Dr. John Binney, Dean of the divinity school, reading the lesson, and six divinity students, formerly students at Trinity College, and one of them a classmate of Mr. Takami, were the bearers.

The Rev. George R. Warner has resigned the rectorship of St. Thomas' Church, Hartford. This will take effect on the fourteenth anniversary of his rectorship, in May next. This action is made needful by the state of Mr. Warner's health, and he will continue to reside in Hartford. The parish has greatly prospered under his wise administration, and his enforced retirement is deeply regretted.

The Lenten preachers at Trinity, Southport (the Rev. Edmund Guilbert D.D., rector), include the Rev. Messrs. Mackenzie and Sherman, Archdeacons Booth and Buck, and the Rev. Dr. Lewis.

The General Secretary of the Brotherhood of St. Andrew, Mr. Hubert Carleton, recently gave a plain talk in the parish house of Trinity Church, New Haven. He was welcomed by the rector, the Rev. Dr. Baker, and spoke on the need, the reasonableness, and the efficacy of the principles of the order. Mr. E. C. McAllister, the traveling secretary, will, about the first of June, enter the Diocese for work in behalf of the Brotherhood. This will be undertaken by the permission and with the cordial sympathy of the Bishop.

Mrs. Rebecca Chapin died recently at Barrington, R. I. She was the mother of the rector of Barrington, the Rev. William M. Chapin, and a former resident of Hartford. Mrs. Chapin had reached the age of 87 years.

At Holy Trinity, Westport, on Sunday evenings during Lent, there will be a special course of sermons by the rector, the Rev. Kenneth Mackenzie, on "Some Present-day Confirmations of the Truth of the Bible."

A tragedy was enacted at Trinity Church, New Haven, last Sunday night. Mr. Alexander Page, an aged parishioner, entered the vestibule with his daughter, preparatory to taking his accustomed place in the church. Feeling ill, he sat down just inside the church, and there he died almost instantly. The body remained in a sitting posture, and the fact of his death was not discovered for some little time. Mr. Page was 78 years of age and well known in the city. His death was caused by heart disease.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Quiet Hour in Wilmington.

The Bishop conducted a "Quiet Hour" for the diocesan clergy immediately preceding the regular monthly meeting of the Clerical Brotherhood, March 3d. At the meeting which followed there was a discussion concerning "How to Reap the Fruits of Lent." The discussion was opened by the Bishop, and afterward there were thoughts from the Rev. Robert W. Forsyth of St. Matthew's Church, Philadelphia, and from many of the priests of Wilmington.

HONOLULU.

H. B. Restarick, D.D., Miss. Bp.

Parish Organized at Hilo.

The Bishop found more than fifty Church people in Hilo at a recent visitation, and took steps toward the organization of a parish to be called St. James'. The Rev. S. H. Morgan becomes rector.

IOWA.

T. N. Morrison, D.D., Bishop.

Diocesan Missions - Rectory for Decorah—Dubuque—Newton—The Apportionment.

Bishop Morrison has made a number of appeals in various parishes in behalf of diocesan Missions recently. In every case the response was generous and the interest manifest. Throughout the Diocese a feeling of hopefulness prevails, and, while no very large undertakings are under way, yet a steady advance is noticeable in all directions. At Emmettsburg, Trinity, a small parish which until a short time ago received a grant from the Board of Missions, in answer to the Bishop's appeal contributed $171, a large amount for the parish to give. The Bishop confirmed six on the same day here. Grace Church, Cedar Rapids which under the Rev.

Dr. Green is the foremost religious body of that town, and is full of good works, in spite of a heavy burden of debt, gave to the same cause $236. In response to an appeal, Trinity Church, Iowa City, gave $170, the largest sum ever contributed for Missions by this parish. The Rev. Dr. Cornell, now happily recovered from his recent illness, is now in charge of this important work in this college town.

Grace parish, Decorah, under the Rev. W. McVettie, recently come, is making excellent progress. A new rectory costing $2,600, has been purchased, upon which only a small indebtedness remains, and upon the Bishop's visitation ten were confirmed.

St. John's, Dubuque (the Rev. John C. Sage, rector), recently had the privilege of a visit from the Rev. F. W. Merrill, the Church's missionary to the Oneida Indians. Mr. Merrill made an excellent impression with his illustrated lecture on that work. He also gave a series of interesting lectures on Church history, which proved most helpful to the congregation. Mr. Merrill was greeted by good congregations, who showed their interest in the work by liberal contributions.

The Advent Sunday School offering is slowly being gathered. In a recent report the special representative, the Rev. C. H. Remington, of the Diocesan Board of Missions noted that $235.17 had thus far been received. More is looked for.

The mission at Newton, though without a priest, has put its church building in thorough repair and added a furnace to its plant.

The laymen are taking an active interest in the apportionment for general missions. A recently constituted committee has sent a circular letter to the clergy, urging sermons on Missions and offerings. Many of the clergy have pledged themselves both to preach upon the subject and give their congregations an opportunity to contribute.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Death of Richard M. Upjohn.

Richard M. Upjohn, distinguished both as a Churchman and in his profession as an architect, passed to his rest at his home in Brooklyn on March 4th. He was born in England in 1828, but was brought to this country in infancy and was educated in New York where, and in Brooklyn, his home has been from the first. In becoming an architect Mr. Upjohn followed his father's profession, entering the office of the latter in 1846 and afterward being admitted into the partnership. His specialty was ecclesiastical and public architecture, his best independent work being the Cathedral at Fond du Lac, the Capitol at Hartford, Hobart College Library, the entrance to Greenwood Cemetery, New York, St. Paul's and St. George's Churches, Brooklyn, etc. He was brother of the Rev. Samuel Upjohn, D.D., of Philadelphia, the Rev. James A. Upjohn of the Diocese of Fond du Lac, and Sister Anna Hobart, widow of the first Bishop of Fond du Lac. The Rev. R. R. Upjohn of Brooklyn is a son, and the Rev. Doane Upjohn of Omro, Wis., a nephew.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

"What High Churchmen Believe"—Ventura—Illness of Rev. Dr. Trew.

"What High Churchmen Believe," was the subject of a sermon by the Rev. B. W. R. Tayler, in St. John's Church, Los Angeles, on the first Sunday in March. He traced the rise of the parties or schools of thought in the Church of England and thus in the American Church.

"In our own Communion," he said, "the whole type of divine service has been changed for the better because of the refining and uplifting influence of the worship of High Church congregations. The object of High Churchmen is to maintain inviolate and pure the services and the discipline of the Church, that is, to resist all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolic prerogatives, order, and commission of Bishops, priests, and deacons. In fact from the Reformation down to our own time, the High Church party has labored to preserve the Catholicity of the Anglican Church."

"Sometimes," he continued, "we are misrepresented through sheer ignorance. I should be sorry to think it was through maliciousness. I do not know of one High Churchman, or 'sacerdotalist,' even, who will affirm that a child if it dies unbaptized will be lost. And yet that statement has been thrown broadcast as a belief of High Churchmen. If one foolish clergyman ever did say such a thing, it would be silly to hold the whole body of High Churchmen as responsible for such teaching. The statement has also been made that High Churchmen are simply awaiting an opportunity to go over to Rome in a body. Let us remember that for several centuries that same cry has been raised, and that we are still in the Church, and please God intend to remain in the Church to purge her of that insiduous Latitudinarianism which, alas, has found a foothold within her during the last half century. There is one thing we may always safely predicate about High Churchmen: They will always believe in the Bible as the Word of God. They will always believe in the absolute Deity of Christ and His oneness with the Father. They will always believe that they will attain salvation not through any excellencies of their own, but solely through the atoning blood of Jesus Christ. They will always believe in prayer; in a spiritual birth in Baptism, and in a divine grace in the Holy Eucharist. They will condemn and judge no Christian denomination which believes in the Lord Jesus Christ, but they will always maintain that the divisions in the Christian Church are a source of weakness to the cause of Christ. They will labor zealously for the restoration of Christian unity, and in doing so will be careful to maintain the principles of our great Anglo-Catholic Church, as she stands distinguished from all Papal and Puritanical innovations and as she adheres to the doctrines of the Cross."

The Rev. Charles E. Bentham has entered upon his work in Ventura with hopeful vigor, and expects, with the hearty support of his people, to build a rectory in the near future.

The Rev. Dr. Trew has been somewhat seriously indisposed for several days, and is confined to his bed; but it is hoped that with rest and care, and the prayers of his many friends, he may soon be restored to health and active work again.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Anniversary at Ironwood.

On Sunday, March 1st, the Rev. Wm. C. McCracken celebrated the first anniversary of his rectorship of the Church of the Transfiguration, Ironwood, with many things to cheer and encourage him and his loyal people. When he took charge, the parish was not self-supporting, having been in receipt of a goodly sum from Mission funds, and had a burdensome debt, much of it incurred in building the new church, which is not yet completed. The self-support of the work dates from the first day of the present rectorship. Over one-third of the debt has been paid, and a piece of property next to the church has been bought and paid for, partly to prevent undesirable neighbors, but principally to provide a site for a parish building whenever the money can be had to build it. It is badly needed for seven church guilds, and for a large "settlement" work among the mining people. There are probably eighty-five saloons within a few minutes' walk of the church. The rector has much club work on hand, but is hampered for want of a large building. The choir is a labor of love with him and with its members, who are vested, and number sixty. It is well-drilled and efficient, but needs a good pipe organ for first-class work. Building and organ would be splendid "memorial" gifts.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Death of an Aged Churchman Diocesan Notes.

The death of Mr. William Smethhurst removes one of the oldest Churchmen in Marblehead. His father was the clerk of St. Michael's Church, and performed the duty of reading the responses instead of the congregation, when Prayer Books were scarce and expensive.

The parish house of St. James', West Somerville, is undergoing repairs and will be ready for occupancy by Easter.

The Rev. C. E. Hutchison, and the Rev. A. B. Shields discussed the relation of the workingman to the Church, before the Boston Clericus, March 2nd.

Maurice M. Brent, brother of Bishop Brent, and head of the Lincoln House, was buried from St. Stephen's Church, March 6. The Rev. Ellis Bishop and the Rev. Thomas R. Kimball officiated. The interment was at Newcastle, Canada.

St. John's Church, Roxbury, issues a monthly paper called *The Eagle*. This parish has a daily Eucharist and morning and evening service. The Rev. Edward H. Schlueter, the rector, is doing a splendid work for the Church in this changing community.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of Mrs. Crocker—Archdeacon Webber in Racine — Woman's Auxiliary — Death of George Oxborrow.

A pioneer resident and Churchwoman of Milwaukee, Mrs. Augusta Crocker, widow of Hans Crocker, died at her home in this city on the morning of March 4th, at the age of 82 years. Mrs. Crocker was a daughter of the late Paraclete Potter, who was a brother of Bishops Alonzo and Horatio Potter, the deceased being therefore first cousin to the present Bishop of New York. She was born in Poughkeepsie, N. Y., and came to Milwaukee with her husband about sixty years ago, soon after their marriage. Mr. and Mrs. Crocker were for many years connected with St. Paul's parish, and of late years Mrs. Crocker's associations have been with the Cathedral, where, after a requiem celebration in the morning, the burial office was said on the 5th inst., the Bishop officiating. Mrs. Crocker is survived by a son, Mr. John T. Crocker of Chicago, and a daughter, Mrs. J. B. Oliver of Milwaukee. Until incapacitated by age, she was active in Church and charitable work, and was true to her religious duties to the last.

Archdeacon Webber has just conducted a series of five days' devotional preaching at St. Luke's Church, Racine, in which the other parishes of the city also participated, thus reaching large congregations which filled the edifice. These series have opened Lent at Racine each year since the very successful mission preached by the Archdeacon in that city several years ago, and it is hoped that they may be repeated each year as Lent draws on.

The monthly meeting of the Woman's Auxiliary was held at St. James' Church, March 3d. The subject was Church and Settlement Work in the Philippines. Mrs. Nye read a personal letter from Miss Caterman of the Settlement. Articles from Bishop Brent and others, were read by the secretary, Mrs. George Moore. It was announced by the librarian of the Church Periodical Club that the large lot of books and magazines for the soldiers in the Philippines was ready to go. A new librarian of the C. P. C. was appointed from St. Paul's, Milwaukee, Mrs. Ross Emerson. An appeal, read from St. Edmund's mission for Sunday School books was placed in charge of Mrs. Emerson's branch of the C. P. C. The report of Mrs. Lamb, librarian, showed 34 periodicals being sent by members in Milwaukee through the C. P. C. to those unable to obtain literature. Miss Fehrencamp, secretary of the Babies' Branch, gave an interesting account of the work.

The meeting was saddened by the report of Mrs. Augusta Crocker's dying condition; she was an old and faithful member of the Woman's Auxiliary, and will be greatly missed. Prayers were offered for her by the rector, the Rev. E. G. Richardson.

The April meeting will be held Tuesday of Holy Week, and will be a Quiet Day for the Auxiliary, conducted by the Rev. C. H. Schultz.

Mr. George Oxborrow, a Churchman and citizen well known in Milwaukee, died at his home in this city early on Tuesday morning of this week. He was an Englishman by birth and was an influential member of the Sons of St. George in Milwaukee. He served in the British army through the Crimean war, was afterward stationed in Canada, and on the expiration of his term of service in 1867, came to Milwaukee to reside. He has been connected during the years since that date with several of the city parishes, being engaged in Sunday School and mission work during most of the time, was one of the founders of St. Stephen's, and at the time of his death was connected with St. Andrew's mission. For over thirty years he was connected with the Northwestern Mutual Life Insurance Company giving up his position four years ago after receiving a stroke of paralysis. His death was caused by pneumonia, after a week's illness. He was 68 years of age.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Lent in St. Paul—Rood Screen at Christ Church.

The half-hour noonday Lenten services in St. Paul are being well attended this year. Bishop Edsall conducted the opening service. The present location is more central and convenient than that of previous years, which fact probably accounts for the increased attendance.

The sacred cantata "Pardon, Penitence, and Peace," has been rendered by St. Paul's and St. John the Evangelist's choirs, St. Paul, at their respective churches in a most creditable and effective manner. The first of the series of Church Club lectures in Christ Church, St. Paul, brought out a large congregation. Bishop Edsall lectured on the Administrative Life of St. Peter.

In connection with an ordination service at Christ Church, St. Paul, Friday, March 6th, it being also the anniversary of the death of the much lamented Bishop Gilbert, the beautiful rood screen recently erected to his memory, was solemnly dedicated by Bishop Edsall, assisted by a group of clergy.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

New Treasurers Appointed.

The Standing Committee, at a regular meeting held on Tuesday, Feb. 24, 1903, appointed Mr. Edwin A. Stevens as Treasurer of the Convention, "to fill the vacancy caused by the lamented death of Mr. Henry Hayes." At the meeting of the Trustees of the Fund for Aged and Infirm Clergymen of the Diocese, held on the same day, Mr. Edwin A. Stevens was duly elected to serve as Treasurer of this fund, *vice* Mr. Henry Hayes, deceased. Business communications and remittances should be addressed to Colonel Stevens, Treasurer, at No. 1 Newark Street, Hoboken, N. J.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Helmetta — Spotswood — St. Mary's Hall — Trenton.

The parish of St. George's, Helmetta, is a remarkable instance of a work that is advancing successfully under the most discouraging circumstances. Some years ago the family of the late Mr. George Helme, who founded the town of Helmetta, built a beautiful church and rectory in his memory, and deeded the property to the trustees of the Diocese. The Rev. J. A. Trimmer was called as rector, and the young parish took its place among the most active and liberal in the Diocese. Later on, the great Snuff manufactory became an integral port of "The Snuff Trust," of which Mr. Geo. A. Helme is president. The offices were removed to New York City, and many of the head men and clerks were taken from Helmetta. The church was more than decimated. But the rector has enlarged his field of labor, going out into the country for miles on every side and gathering new recruits. The result has been a filling up of the pews, and a large Confirmation class. The parish is now growing rapidly, and the losses are being made good.

St. Peter's, Spotswood, one of the oldest parishes in the Diocese, shows no signs of its age, but is fully abreast of the times, with its vested choir and many active parochial agencies. The warden, Mr. A. A. De Voe, who is treasurer of the Convocation, last year gave an endowment, which helps the mission work to the extent of more than $500 every year. The Rev. Robert Bell is the rector and shows the warmest zeal for Missions, in and out of the Diocese. The place is not growing, but the Church is, and is increasing in advance of the population.

St. Mary's Hall, Burlington, began its second term on Feb. 1st with a full school. The Bishop's Feast, which marks every year the anniversary of his consecration, was duly observed, and proved very successful. A few invited friends shared the pleasure with teachers and pupils.

All Saints', Lakewood, is numbered among the strongest of the parishes in the Diocese. It not only ministers to the large population of transients, who fill the great hotels to overflowing every winter, but it has a large following among the permanent residents. Twenty-two were confirmed on the recent visitation of the Bishop. The Rev. E. E. Matthews is a worthy successor of the late Rev. D. L. Schwartz, who was called suddenly from his labors to his reward. "The Georgian Court," the home of Mr. Geo. J. Gould, is also a centre of Church interest and Church work. Just before Lent the beautiful grounds and buildings were thrown open to the public and a large amount of money was gathered in for the cause of Missions.

The new Christ Church, Trenton, which was recently opened with a service of Benediction (as reported at the time in The Living Church), gives very great satisfaction. When the front and tower are completed, the whole will be consecrated. The opening week had services every evening, and in spite of stormy weather, crowds came out. On pleasant Sundays, the enlarged church can hardly accommodate the throngs of worshippers. This has been a marvellous growth. Only a few years ago a few godly women began a Sunday School in a hired hall, then a service in the evening followed, a lay-reader officiating. Later on, a chapel of very modest pretentions was built, and now the beautiful stone church, with 450 communicants, and a future full of promise. The Rev. Edward J. Knight, its rector, ought to be happy and grateful.

NEW MEXICO.

John Mills Kendrick, D.D., Miss. Bp.

Church Consecrated at Mesilla Park.

On Feb. 22nd, Bishop Kendrick consecrated St. James' Church, Mesilla Park. Within the last two years it has been erected and paid for. The Rev. Joseph McConnell, under whose care it was built, has been in charge of Epiphany, Socorro, Christ Church, San Marcial, and St. James' Las Cruces, and Mesilla Park, during the last two and a half years. He is now transferred to Douglas and Nogales, Arizona, where churches are to be built. Southern Arizona is the great mining field, and the Church of God hopes to keep step with the commercial progress of the territory.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

The Bishop at St. Ignatius'—Anniversary at Highbridge.

Bishop Potter confirmed a large class in St. Ignatius', New York City, on March 1st, the first Confirmation in the new church. He spoke of the interest and pleasure which it gave him to visit this parish, and congratulated Father Ritchie and the congregation on the beautiful and worthy edifice. He expressed himself as greatly pleased with everything he saw in St. Ignatius', and rejoiced that the undertaking had been so successful. After many words of encouragement the Bishop said the collects for the rector and people, and asked a blessing on the new church edifice.

St. Ignatius' has been enriched by many gifts since its opening, last October, noticeable amongst them being a beautiful silver sanctuary lamp.

The anniversary festival of St. Alban's Church, Highbridge, New York, was held on Sunday, March 1st, when the church was filled to its utmost capacity. In the morning there was high celebration and litany, the preacher being the Rev. C. W. E. Body, D.D., D.C.L., Professor General Theological Seminary, New York. In the evening, the choir, under the able directorship of Mr. John Talbot, rendered a special musical service. The evening office was intoned by the Rev. R. H. Wevill, minister in charge. The vested choir were assisted by the "Harlem Quartette," the organ by violin and flute. Great praise is due to the choir in rendering the music, and the soloists sang very sweetly. Looking back at the past year, the mission has been greatly blessed and is in a most encouraging state.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Lent in Toledo—Mission at East Liverpool—The Bishop's Pastoral—Lent in Cleveland—Quiet Day—Dr. Lloyd's Missions.

The twenty-five-minute noonday Lenten services, in Trinity Church, Toledo, under the auspices of the Local Assembly of the Brotherhood of St. Andrew, have begun won-

derfully well. On no previous Ash-Wednesday in the history of these services has the attendance been so large, the church being well filled with several hundred men, women, and young persons, who had come in from business, shopping, or school duties. This was all the more remarkable because of a similar sectarian meeting at the same hour, near by. And an astonishing number of non-Churchmen was noted in the congregation. Thursday and Friday saw the same splendid attendance, including several sectarian ministers. Archdeacon Webber on these three occasions, rose to the situation in addresses of power unusual even to himself.

On Sunday, at the morning service, the Rev. Eugene J. V. Huiginn of Beverly, Mass., delivered a most stirring appeal to the very best in his hearers to respond to the incomparable best in Him who for very love had given the best in Himself in life and death for them. He is to deliver the next two noonday addresses, being succeeded by the Rev. C. E. Woodcock of Detroit, who is to take the services from Wednesday to Friday inclusive.

From 11 A. M. to 1 P. M, on every day of these services, the clergy of the city will be in the church for spiritual consultation, each in his appointed turn.

A MISSION of eight days has just come to a close in St. Stephen's parish, East Liverpool (Rev. Edwin Weary, rector). It was a phenomenal success. Notwithstanding the inclement weather, and four great revivals among the sectarians in the city, no less than 5,000 persons attended the various services during the week. The mission was conducted by the Rev. F. E. J. Lloyd, D.D., of Cleveland, whose power as a missioner cannot be surpassed. His fearless, definite, and loyal Church teaching was the admiration of all who heard him. His sermons were an eloquent and appealing exposition of the great plan of redemption. The old story of Jesus and His love was presented with new and ever varying lights, making such a profound impression on the large crowds who heard him that they were drawn to Christ even against their will. The mission has, under his skilful and original methods, strengthened and deepened the spiritual life of the parish to such an extent that his labors in this part of the Master's vineyard will never be forgotten or lost.

A PASTORAL from the Bishop was read in the churches on the First Sunday in Lent.

"The Church," said he, "intends Lent to be a means of grace—and so she offers us multiplied services, and Communions, and special instructions, and exhortations to duty. The entire thought of Lent is that we shall become better men and women—better Christians. Certainly no one is *satisfied* with his spiritual condition; while every honest disciple must realize his lack, his failure, his sins."

He recommended:

"(a) Steady and regular attendance at the public services. (b) Careful preparation for, and reception of, the Holy Communion. (c) Prayer in private against besetting sin (write out a prayer and use it daily). (d) Regular reading or study of the Holy Scriptures. (e) Regular reading of some devotional book, such as *The Imitation of Christ*, or Taylor's *Holy Living and Dying*, or other suitable aids to devotion. (f) Fasting and abstinence, if you are physically strong enough. (g) Alms giving, and alms doing, *i.e.*, set aside each day or week a gift for Christ to be offered on Easter Day; visit some sick, aged, or helpless person, and read and pray with them. (h) Spend a few moments daily in retirement and meditation, perhaps the church will be open for such a purpose."

THE CLERGY of Cleveland have arranged a list of united services during the Wednesday evenings during Lent. The new Grace Church was chosen by the committee of arrangements as the most centrally located edifice. The Bishop being the preacher, it was thronged for the first service—many being turned away. This union of the Cleveland parishes during Lent has continued for many years, and has proved popular with both clergy and laity. They have never been poorly attended. The subjects and preachers are as follows: Feb. 25th, "St. Peter," the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio; March 4th, "St. John Baptist," the Rev. Jacob Streibert, Ph.D., of the Theological Seminary, Gambier; March 11th, "St. John the Evangelist," the Rev. Hunter Davidson, rector of St. James' parish, Painesville; March 18th, "St. Thomas," the Rev. D. F. Davies, D.D., of the Theological Seminary, Gambier; March 25th, "St. Barnabas," the Rev. H. C. Johnson, rector of Christ parish, Hudson; April 1st, "St. Paul," the Rev. H. W. Jones, D.D., of the Theological Seminary, Gambier.

A QUIET DAY for the clergy was arranged by the Clericus, for Monday, March 2nd. It was held in Trinity chapel, and conducted by the Rev. Paul Matthews, rector of St. Luke's, Cincinnati. There was a celebration of the Holy Eucharist at 9:30, the Bishop being the celebrant; matins at 11:30, and vespers at 4. Mr. Matthews delivered four meditations. The first was based on Amos viii. 11, and dealt with some of the causes of religious indifference. It was a careful analysis of the difficulties and opportunities confronting the Church at the present day. An address admirably suited for the stimulus and inspiration of the clergy. At luncheon the conductor read a series of beautiful selections on Prayer, the rule of silence being observed by the attending clergy. The second meditation was based on the vision of Isaiah, and dealt with the prophetic office of the ministry as interpreters of the divine Will and Word. The third was founded on the translation of Elijah, and took up the priestly functions, or the stewardship of divine mysteries. The last dealt with the pastoral office, and was ably illustrated from the career of John the Baptist as the herald and ambassador of the King. These four meditations furnished a day of great spiritual profit to all present, and the Bishop and clergy were unstinted in their expressions of gratitude to the director for his able and consecrated work.

DR. LLOYD of St. Mark's has accepted a number of engagements for parochial missions. He is now preaching a mission at St. Luke's, Chicago, the parish of which the Rev. Frank Du Moulin is rector. There is some prospect of Dr. Lloyd giving himself wholly to this work, for which he is so eminently fitted, at the close of the present year.

THE APRIL MEETING of the Cleveland Clericus is anticipated with unusual interest—the Rev. Messrs. Mackenzie and Davidson are appointed to speak on the proposed change in the name of the Church.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Woman's Auxiliary — Conference of Churchwomen — Rector-elect of the Incarnation—Quiet Day—Notes

ON THURSDAY, Feb. 26th, Dr. Emily Brainerd Ryder addressed the Woman's Auxiliary of St. Peter's House, and other women engaged in missionary work of the Church, on the subject of "Hindu Child-Wives." Dr. Ryder is a personal friend of Pandita-Ramebai, and was traveling with this lady in India for rest and pleasure when her attention was attracted to the sufferings of these children. After vainly endeavoring during a thirteen years' residence in India to alleviate their distress, Dr. Ryder returned to America, and is now uniting her efforts to those of other women doctors who have lived in India, to arouse a wave of public sentiment against this cruelty, and thereby assist the Indian Government to pass a law that shall prevent such marriages.

Dr. Ryder is an eloquent speaker, and pictured her sad subject with delicacy and power. A movement is on foot in Philadelphia to give Dr. Ryder an opportunity of addressing a greater number of people, and when arrangements shall have been completed, due notice will be given through the Church papers.

A CONFERENCE of Churchwomen of the Diocese was held in the Church House on Friday, March 6th. The first session of the conference in the morning was addressed by the Bishop of the Diocese, who spoke generally on the several topics before the conference; he dwelt in particular on the possible influence for good which Christian women may have with the youth of our large cities. This session was also addressed by Miss Esther Kelley, whose topic was "The Training of Boys." At the afternoon session an address was made by Miss Ryerson of New York, on "How to Help, and Why We Help the Daughters of the King." Addresses were also made by Miss Rumney and Miss Parrish. Mrs. Thomas Nelson, president of the conference, presided at both sessions.

THE CHURCH OF THE INCARNATION, Philadelphia, has been without a rector for almost a year, since the resignation of the Rev. Dr. Joseph D. Newlin, D.D., who held the rectorship for forty years continuously. Owing to the difficulty in finding a successor, however, Dr. Newlin has kindly remained in charge during the interim. It is now announced that a call has been extended to the Rev. Norman Van Pelt Levis, rector of Christ Church, Westerly, Rhode Island. Mr. Levis received his education at the Peekskill Military Academy, University of Pennsylvania, Virginia Theological Seminary, and the Philadelphia Divinity School. He was ordained deacon by Bishop Whitaker in 1897, and priest by Bishop Scarborough in 1898. Before going to Rhode Island, he was assistant to the Rev. O. A. Glazebrook, D.D., at St. John's Church, Elizabeth, N. J., with special charge of St. Andrew's chapel.

ON THE First Sunday in Lent, the Rev. John A. Goodfellow celebrated his 31st anniversary as rector of the Church of the Good Shepherd, Kensington. Mr. Goodfellow preached an anniversary sermon at the morn-

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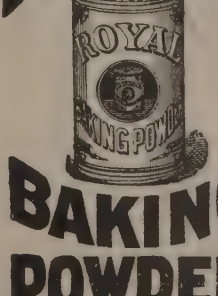

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ing service, his subject being "The Functions of the Christian Ministry." At the evening service the sermon was preached by the Rev. William Reese Scott, rector of Christ Church, Media, who was the first child to receive Holy Baptism by the Rev. Mr. Goodfellow's ministry. During his incumbency the number of communicants has grown from 23 to 400, and the parish holds property valued at $60,000, quite free from debt.

A Quiet Day for Churchwomen was held in the Church of St. Luke and the Epiphany, Philadelphia, on Thursday, March 5th. The services were conducted by the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, D. C. The day opened with a celebration of the Holy Communion at 10 o'clock; there were four addresses given during the course of the day, on the subjects, "Christ's Call to Service," "Gifts the Measure of Service," "The Life of Service, the Ideal Life," "The Rewards of Service."

At the weekly meeting of the Clerical Brotherhood on Monday, March 2nd, a paper on "Bible Translation, Ancient and Modern," was read by the Rev. Frank S. Ballentine, rector of Christ Church, Scranton. At the next meeting, on March 9th, the paper will be by the Rev. Dr. Groton, Dean of the Philadelphia Divinity School, on the subject "Sociology Defined—How Far is it to be Considered a Science?"

The monthly meeting of the Philadelphia Branch of the Clerical Union was held in the parish house of St. Mark's Church, the Rev. R. E. Dennison, rector of St. Timothy's, Roxborough, presiding, in the absence of the president, the Rev. Dr. Upjohn. A very interesting devotional paper was read on "The Life of St. Stephen Harding," by the Rev. C. F. Brookins, curate of St. Mark's Church.

At the mission house of the All Saints' Sisters, in Cherry Street, a three days' retreat was given for women during the week following the First Sunday in Lent. The conductor was the Rev. Father Hughson, O.H.C. There were about twenty women in the retreat, most of whom were "outer sisters" of the community.

A rather interesting project has been started by the Rev. W. Herbert Burk, rector of All Saints' Church, Norristown, for the building of a small memorial chapel at Valley Forge on the spot where General Washington is said to have knelt to pray. It has been suggested that the chapel be modeled after the old Pohick church near Mount Vernon. General Washington was a member of the vestry of this parish, and himself drew the plans for the church. The Sunday School of Mr. Burk's parish has given the first $100 toward carrying out the scheme.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Laymen's Missionary League.

The fourteenth anniversary of the Laymen's Missionary League was celebrated on the First Sunday in Lent, the opening service being the Corporate Communion of its members. The Bishop being the official head of the League, the service was very appropriately held in the Bishop's chapel, the St. Mary Memorial, Oakland; the Bishop officiating, assisted in the administration by the chaplain of the association, the Rev. John Russell Wightman. The attendance was good, all but four of the active workers being present. At the conclusion of the service, the Bishop was host at a breakfast served in the parish rooms. Then came the annual election, at which the following gentlemen were chosen to fill the various offices for the ensuing year: President, Mr. N. P. Hyndman, Ascension parish; Vice-President, Mr. Edwin Logan, Epiphany, Bellevue; Recording Secretary, Mr. J. H. B. Phillips, Emmanuel, Allegheny; Corresponding Secretary, Mr. R. C. Cornelius, Ascension; Treasurer, Mr. W. W. McCandless, Epiphany, Bellevue. The annual Eucharist and sermon took place at the Church of the Ascension. The chaplain made a short address, telling somewhat of the work of the League for the year last past, and its most pressing needs; and closed his remarks with the presentation to the Bishop of the active workers of the League, that they might be publicly licensed for another year. The men stood at the entrance to the chancel, and there were set apart four lay evangelists and fourteen lay readers, the Bishop and candidates making use of a short office specially prepared for such occasions. The sermon was preached by the Rev. Dr. George H. McGrew of St. Paul's Church, Cleveland. The music for this service was finely rendered by the large vested choir of men and boys, supplemented by two female soloists.

In the evening the Rev. Dr. McGrew preached another sermon in behalf of the League at Emmanuel Church, Allegheny,

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The Laymen's Missionary League is an association of laymen, organized in 1889, for the purpose of conducting Sunday Schools and inaugurating and maintaining services at such points in the city and also in the suburbs as were not supplied with the services of the Church. It is under the supervision of the Bishop, and under the direct, personal charge of the chaplain.

At the present time the League workers supply services and conduct Sunday Schools at the mission of the Redeemer in this city; and at Sharpesburg, Duquesne, Coraopolis, and Wilmerding. During the year there have been fifteen baptisms; sixteen persons have been confirmed; and classes are now in preparation in all the missions, and only await the Bishop's visitation. There are seventeen teachers and one hundred and sixty pupils in the Sunday Schools. St. John's, Coraopolis, for three years under the care of the League, is now ready to unite with some neighboring mission in the calling and support of their own clergyman. The work is supported partly by contributions from the missions largely supplemented by gifts of laymen and lay-women of various parishes who are particularly interested in city evangelization. In addition to what the missions have done for themselves, they have contributed to general missions, diocesan missions, the Christmas fund, the Bishop's Charity fund, and hospital work.

The active workers are representatives of the following parishes: Ascension, Grace, St. Andrew's, St. James', St. Peter's, and Trinity, Pittsburgh, All Saints', Christ, and Emmanuel, Allegheny; Epiphany, Bellevue; St. Stephen's, Wilkinsburg; Trinity, Sharpsburg; and St. Margaret's, Wilmerding.

THE PHILIPPINES.

Chas. H. Brent, D.D., Miss. Bp.

Appeal to Women.

An appeal to women has been issued by the ladies of the Settlement House organized by Bishop Brent in Manila, in which they urge that American women coming to the Philippines will make themselves known at the Settlement House, and will, so far as possible, hold themselves in readiness to assist in the work of that house, or at least to feel a sense of responsibility in entering the Islands.

"We know the case of a woman of means," says the appeal, "whose husband's occupation placed her in an isolated position, without enough to do. She gradually gathered the children of the natives around her, gained their confidence and affection and taught them much useful knowledge of a practical sort. There are doubtless many opportunities of a similar nature."

Some examples of helpful work that women have already done since the American occupation are cited.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Providence Notes.

At St. John's Church, Providence, the rector (the Rev. Lester Bradner, Jr., Ph.D.) is to preach a series of sermons during Lent on the "Great Men of Christian History." St. Ignatius was the subject of the first discourse; the remainder will deal with SS. Augustine, Columba, Boniface, Anselm, and Francis.

With the March issue of *The Diocesan Record* begins its second year with a new title page, designed by Mr. Frederick Bowman, a Brotherhood man and lay reader of the Church of the Redeemer, Providence. The past year has been successful financially, the paper being free from debt and with some money in the treasury.

The week-day services during Lent at Grace Church, Providence (the Rev. E. S. Rousmaniere, rector), are being held in the chapel, owing to alterations now in progress in the church. Marble is to take the place of part of the wood-work in the chancel, while a flooring of marble slabs is to be placed in both chancel and choir. New choir stalls are being built, to take the place of the chairs now used. This last improvement will add greatly to the Churchly appearance of the edifice.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Washington's Birthday—Mission House at Columbia—The Mission at Columbia.

The South Carolina Branch of the Sons of the Revolution celebrated Washington's Birthday with religious ceremonies at St. Philip's Church, Charleston. The members of the Society assembled in the library of St. Philip's Church house and marched in a body to the church. The Daughters of the American Revolution; the Cincinnati Society; the Colonial Dames; the Charleston Ancient Artillery Society, and the South Carolina Historical Society were also present and the church was crowded. Bishop Capers preached, and the Rev. John Johnson, D.D., rector of St. Philip's; Rev. John Kershaw, D.D., rector of St. Michael's, and Rev. H. J. Mikell, rector of the Church of the Holy Communion, assisted in the services. A meeting was held after service, at which resolutions were adopted thanking Bishop Capers for his eloquent sermon, and requesting that he would furnish the Society with a copy of it for preservation in its records.

Trinity chapel mission house, Columbia, is now completed and ready for use. It is on the lot given by the Olympia Mill Co., and is a comfortable frame structure, heated by a furnace. The house contains two large halls with folding doors, so that one half can be used for a boys' club room, and the other as a club room for the girls. In the rear of the lower floor is the medical dispensary with a waiting room adjoining. This dispensary is open daily, and is for the benefit of all patients who may choose to come to it. It is under the management of Rev. Churchill Satterlee, rector of Trinity Church; Rev. C. B. K. Weed, vicar of Trinity chapel; Deaconess Graham, and several of the prominent physicians of the city. The second floor of the mission house is occupied by the vicar, Deaconess Graham, and her sister. This building has been erected through the untiring energy of the Rev. Churchill Satterlee, who, during his last summer's vacation, collected money for the purpose from friends at the North.

At the close of the general mission in Columbia, an engrossed testimonial to Dr. Niles, missioner at Trinity Church, was presented, with the signatures of the rector, wardens, and vestry, showing the gratitude of the parish for his services in their midst.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Memorial at Columbus.

On the First Sunday in Lent a memorial was presented to the Church of the Good Shepherd, Columbus, by C. A. Howell, M.D., on behalf of himself and the other children, of their mother, Mrs. Mary Alleyne Howell, who resided in the Barbadoes, W. I., and labored there as a missionary. The memorial is a Triptych in polished brass, designed and executed in Columbus. On the gates are the "I H S" and X.P., with grapes and wheat engraved. The inscription reads: "To the Glory of God and in loving memory of Mary A. Howell. Entered into life, 24th June, 1874." "Her children arise up and

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call her blessed." The triptych was offered by Dr. Howell in person, at the offertory, during the second celebration, and having been accepted by the rector, the Rev. W. J. W. Bedford-Jones, was duly consecrated and used.

At Christmastide a brass processional cross was presented to this church by the children of the late G. W. Brown, senior warden, who died in June last and whose death was a severe loss to the parish. This cross bears the inscription: "To the Glory of God and in memory of George W. Brown, senior warden. Died 6th June, 1902." "*Requiescat in pace.*"

The Church of the Good Shepherd is well worthy of a visit. There is a correct altar of oak with marble mensa, surmounted by retable and tabernacle. The dossals and altar vestments are of silk brocade, hand woven, the wings being blue. The usage is Sarum. The pace and sanctuary floor are of Parquetery in oak and mahogany, highly polished. The credence is a memorial of Marian Neil Hamilton, wife of Dr. Charles Hamilton. The vested choir of boys and men is under the direction of Prof. Karl Hoenig. Celebration every Sunday at 7; matins, 10:30; choral vespers at 4. And the church is open daily and, of course, free.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary.

The monthly meeting of the Woman's Auxiliary of the Diocese took place on Tuesday, March 3d, in St. John's parish hall. There was a very full attendance of delegates and other Church-women interested in the work, and the reports from parish branches showed much earnest effort for the comfort and help of missionaries in various portions of the field. It is customary to send a box of clothing and other useful articles, to which all branches contribute, to some hospital or mission school, at Easter; and after discussing various places needing such aid, two industrial schools for colored children within the Diocese were selected. The president announced that the annual Quiet Day for women would be given at the Ascension Pro-Cathedral on Thursday, April 2nd. The services will begin with an early celebration of the Holy Communion, and will continue throughout the day, breakfast and luncheon being provided at the Pro-Cathedral house. The conductor will be the Rev. Philip M. Rhinelander, canon missioner of the Cathedral. The Rev. Mr. Goodheart of Oregon has been preaching and making addresses in several of the city churches, telling in an interesting manner of his work in Western mining towns. Several parish branches reported contributions for this purpose. At the close of the meeting, the Auxiliary had the pleasure of listening to an address from Miss Dean of Circle City, Alaska, who spoke of the conditions of life in that far region, and told of the great good accomplished in the hospital of which she has charge.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Woman's Auxiliary - Williston Academy - New Church for Springfield—Easthampton.

The branch of the Woman's Auxiliary in the Connecticut Valley, held an informal conference in St. John's Church, Northampton, on Wednesday, March 4th, at which were present women from all the parishes in this district. The main object was that the women of the Auxiliary might become better acquainted, both with each other and with the work of Missions. The Holy Eucharist was first celebrated; after which were read reports from the various branches. After luncheon, the following topics were discussed: The United Offering; Mission Study Classes; The Prayer League; and the Church Periodical Club.

Much was accomplished in bringing the women together, and no doubt as the feeling of unity grows in the minds of the members of the Auxiliary, so will grow the work for Missions.

Bishop Vinton spoke before the boys of Williston Academy on March 4. Williston Academy at Easthampton has always been a strong Congregational school, but of late years we notice a growth of the Church influence at this school. This is in line also with the same growth in other schools of the same character in this part of the state; notably Mt. Holyoke College for girls, where for a few years past, Church services have been had during Lent, and occasionally at other times, by Church clergy.

On the Tuesday before Ash Wednesday, Bishop Vinton held a quiet day for the clergy of the Diocese, in the chapel of Christ Church, Springfield, at which were present about fourteen of the clergy. The Bishop gave the meditations.

St. Peter's Church, Springfield, has made a start for a new church. At Christmas the offerings were put aside to form a fund for the purpose of securing a new location in a more central part of the city. These amounted to between eight and nine hundred dollars. It is hoped that at Easter enough more will be raised to make the sum $2,000. The work of the parish is rapidly extending and the church is even now located at the extreme end of the parish. It is most desirable that it be located in the centre of the parish at the earliest possible date. No definite plans have yet been made, but the rector feels that to start now will bring the new church constantly before the people, and the result will come so much the sooner.

St. Philip's parish, Easthampton, has sold the balance of their old Church property, near the railroad station; the returns from this sale going to reduce the mortgage debt on the new church. This is an important event in the life and history of this parish, and is another step in justification of the venture of faith in the Church in Easthampton made by the rector some four years ago. After an expenditure of about $12,000 for the new church and site, one of the most beautiful, for its cost, in the state, the

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parish is in debt about $1,700 on the same. The attractive rectory and parish house purchased with the new site four years ago, remains to be cleared of its debt of $5,000. When this is done, and it is very important that this should be done as soon as possible, the parish, with one of the most attractive equipments for work in the Western Diocese, will be in most favorable circumstances for the growing life among a large number of mill operatives, and the students of Williston Seminary, as well as an increasing population.

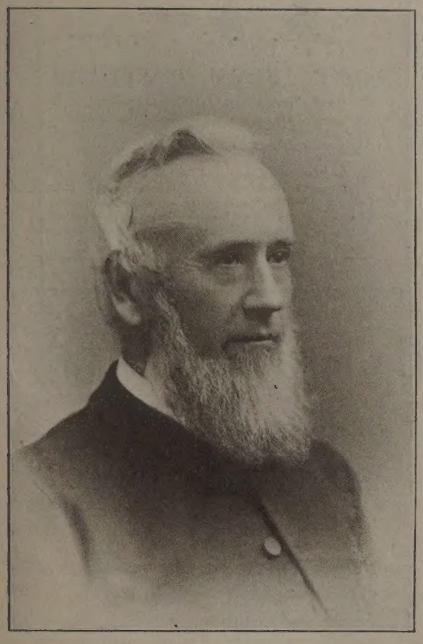
WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Burial of Rev. J. W. Bancroft.

THE FUNERAL of the Rev. Joseph Webb Bancroft took place in Emmanuel Church, Hastings, Saturday, Feb. 28th. The body of the deceased was taken to the church at noon, where many came to see the face of him who was so well known in the city. Bishop Gillespie and the rector, the Rev. S. W. Moran, had charge of the service, assisted by the visiting clergy. On Sunday the Bishop made a memorial address in the church, which was listened to by a large congregation of friends, former parishioners, and pupils of the deceased.

Mr. Bancroft was born in Granville, Vt., May 24, 1825, and entered the Sophomore Class of the University of Michigan in the spring of 1849. He graduated with the degree of B.A. in 1851. After teaching for a



REV. J. W. BANCROFT.

year in Olivet College he was engaged in business for three years at Elma, Erie County, N. Y., but in 1856 he returned to Michigan to spend his life in professional labors. On Oct. 26, 1852, he married Sarah Ansley Kimble, who survives him. He taught in the public schools of Jackson for one year, and then became principal of the Union School in Jonesville. He served three years in this capacity and four years as principal of the Union School of Hastings.

It was during this time, in 1863, that he became a candidate for orders, and as a lay reader conducted services in his own house. This was the beginning of Emmanuel parish.

He was ordered deacon in Trinity Church, Marshall, Sept. 19, 1865, by Bishop McCoskry and was advanced to the priesthood on May 22, 1867, at Hastings, by the same Bishop. He was canonically in charge of Emmanuel Church, Hastings, from Oct. 1, 1865, to Aug. 1, 1885, when he became General Missionary of the Diocese of Western Michigan. He was Secretary of the Diocese from its organization in 1874 until June 7, 1887, and editor of *The Church Helper* from September, 1883, with a short interruption, until January, 1898, when failing health made it necessary for him to remit his labors.

Mr. Bancroft was a quiet, unassuming gentleman, but faithful and conscientious in the performance of every known duty. As the editor of a local paper stated it, "He lived an exemplary life, always striving to do the will of the Master in all things." God grant that we may all profit by his example.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Church Damaged at Bath.

SOME DAMAGE, not very extensive, was done to the roof of St. Thomas' Church, Bath, by a heavy wind storm on Feb. 28th.

Music.

Editor, G. EDWARD STUBBS,

Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address communications — "MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

TO AN INQUIRY regarding the Wagner opera chorus, generally known in this country as the "wedding anthem," it ought to be unnecessary for us to reply that it is not an anthem at all. To sing it in church is sacrilegious. Its widespread use shows what extraordinary ideas prevail in regard to the music of the marriage service. One would suppose that the very name of the office, "The Solemnization of Matrimony," would be sufficient to exclude everything secular and irreligious in regard to the music and all else pertaining to the ceremony.

Many of the unchurchly customs noticeable at weddings have their explanation in certain influences which seem to be con-

ASKING QUESTIONS.

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A. H. HANSON, G. P. A., CHICAGO.

stantly at work, tending to make marriage services degenerate into social functions. Fashionable life aims at glitter and display. People contrive to have weddings announced in the newspapers weeks before they are to take place. Detailed information is given of bride and bridesmaids, and the public are told even what they will wear.

At the service, those specially invited come dressed as if for a ball, while "outsiders" crowd the church, attracted by curiosity and a desire to see all that is to be seen. There is much talking, and laughing, and gaiety, and very little to impress one with the solemnity or seriousness of the occasion. All this is ridiculously inconsistent with the real character of the service.

Organists all go through a peculiar experience when a wedding is approaching. The bride is almost certain to make a request that nothing "solemn" be played or sung, and that the music be "quick" and "lively." A list of suggested pieces is made out for the organist, consisting of love songs, operatic selections, and other secular compositions.

In an English Cathedral, or parish church such a condition of affairs is inconceivable. Here it is common enough. A typical case was brought to the notice of the writer only a few weeks ago. A fashionable choral wedding was to have taken place in a prominent New York Church. The date was fixed, and the organist and choir were engaged. A private organ recital was called for, to enable the bride to decide upon what should be played. The Overture to Bizet's "Carmen," the ballet music of "Romeo and Juliet," and several other absurdities were requested. The organist very properly spoke of the unfitness of such music, and refused to play it in church. The engagement of choir and organist was promptly canceled, and the wedding service took place in another church, where not only "Carmen" was played, but many other things of a like description. The most amazing part of the business was that the clergyman who officiated knew all the musical irregularities of the case, but did nothing whatever in defence of a very important principle!

Musical customs which are adopted and approved by "society," become fashionable, and often prevail in defiance of ecclesiastical rule and decency. The use of the Wagner wedding chorus serves as a good illustration. When the opera "Lohengrin" first gained popularity some years ago, this particular excerpt (both words and music) was seized upon with avidity, and transferred from stage to church. Musical law and order being then practically non-existent, no special objection was raised. Now that it has become the "custom" to have this music either played or sung at weddings, it is a matter of some difficulty to get rid of it. The original words of the opera, profane and sacrilegious as they are, were formerly used without restraint. Recently sacred text has been set to the music, in order to bring the "anthem" within the sanction of the rubric governing the selection of words. This, however, does not mend the matter, and the bare fact remains that operatic music in church falls not far short of blasphemy.

The whole system of wedding ceremonial needs revision and reconstruction. Before any progress can take place *musically*, a marked change is necessary in the popular conception of the service. A stream cannot flow higher than its fountain-head, and as long as church weddings are looked upon chiefly as opportunities for worldly display, it is not likely that any ritual improvement can take place, musically or otherwise.

One can hardly help deploring the brevity and meagreness of our marriage office as compared with that of the English Book of Common Prayer. Our service is so short that it is over and done with in a very few minutes. There is little opportunity for choral music, owing to the omission of Psalms cxxviii. and lxvii., and the choral responses following them. We might add that the American Prayer Book fails to emphasize the importance of the Holy Communion in connection with the marriage service—in fact the rubrics do not contain a single word on the subject. The earlier editions of the English Prayer Book provide for a Celebration of the Holy Communion after the Blessing. In 1549 the rubric was, "Then shall be said after the Gospel a Sermon." "The new-married persons (the same day of their marriage) must receive the Holy Communion."

In 1552 the rubric was, "Then shall begin the Holy Communion; and after the Gospel shall be said a Sermon." "The new-married persons," etc. At the end of the marriage service in the present English Prayer Book is the following: "It is convenient that the new-married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage."

We see, then, that the Church of England taught, and still teaches the duty of receiving the Communion at the time of marriage. It stands to reason that this must necessarily impress people with the solemnity and sacredness of the marriage service. If more attention were paid to this matter the un-Churchly customs which are now so prevalent would cease, and we would hear less about "pretty" weddings, "lovely" decorations, and "lively" music.

In regard to wedding anthems we shall give a list of suitable compositions at another time, and also some practical suggestions as to the selection of vocal and instrumental music which can be reverently used for the "Solemnization of Matrimony."

THE IDEA that alcohol or any other stimulant can ever impart strength must be abandoned, says a writer in *The Hospital*. A stimulant has a certain effect on the circulation, and this may enable the person who takes it to exert more strength temporarily; but the energy that he uses comes not from the stimulant, but from his own blood and tissue. A similar mistake is made in the administration of a stimulant to relieve a feeling of depression or sinking. An injurious reaction always follows. Alcohol is harmful also in diseases of the kidneys or of the liver, but it seems to be good for diseases of the lungs, and its effect on appetite and digestion may be good when properly employed. When "stimulants" put one to sleep and quiet agitation, they are doing good; when, on the contrary, they raise the pulse-rate, and cause excitement and wakefulness, they are doing harm.—*Success*.

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